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ST. MAUR,

OR,

THE CAPTIVE BABES RECOVERED.

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THE CAPTIVE BABES RECOVERED.

Among the early settlers of our country were many French Protestants, or Huguenots, as they are sometimes called, who left their native land to enjoy the free exercise of their religion. The Romish Church being the established form of worship in France, those who differed from it had been frequently treated with severity. Henry IV, of France, gave the Protestants permission to follow the dictates of their own consciences, and the treaty or covenant which promised them this liberty, was signed by him in the year 1598. It is known in history by the name of the *edict of Nantes*, because it was executed at that place. But Louis XIV determined on the conversion of those whom he considered heretics, revoked this edict, and a bitter persecution ensued. Their churches were destroyed, armed soldiers quartered in their habitations, their children torn from them to be educated by Catholic priests, and many imprisoned and murdered. Multitudes fled from the face of a king who, instead of the father of his people, had become their destroyer. They took refuge in different parts of Europe and America, and their industry, integrity, and piety, rendered them treasures to their new homes.

Among those who became inhabitants of New-England, a number of families commenced a settlement at Oxford, in Massachusetts, about sixty-six years after the first landing of the English at Plymouth.—To the stream passing through that town they gave the name of French river, which it continues to bear; and to protect them from the surrounding Indians, erected a fort whose ruins are yet visible.—Their clergyman, the Rev. Pierre Daille, was distinguished by the firmness and meekness with which he endured, and counselled his people to endure, the hardships of emigration. With this little colony he eventually removed from Oxford to Boston, where some of their descendants continue to this day.—Should any of my young friends who read these pages, desire to see the

humble stone which marks the grave of this good man, it may be found, together with that of his wife, in the Granary burying yard in Boston.

At the period of the story which I am about to relate, the Huguenots had been residents of Oxford somewhat more than three years. They had erected a sufficient number of rude dwellings, and had made good progress in clearing and cultivating the earth. The close of autumn was again approaching, and every thicket and copse assumed that variety of hue which gives such beauty and brilliance to the forests of New-England. The children of the colonists might be seen bearing towards their homes baskets of those nuts which were to vary the banquet of their winter evenings. Ere the morning sun had melted the white frost from the earth, their little fingers, regardless of cold, were busily employed in separating the chesnut from its armed sheath; and they were delighted to trace in the productions of the hazle bush a strong resemblance to the filbert of their native clime.

It was sweet to hear their pleasant voices chattering to each other, while the more hardy ones climbed the lofty walnut and butternut trees, and shook the loaded branches for those who gathered beneath. It was lovely to see their healthful and innocent faces, like fresh flowers amid those wilds so lately tenanted by the red Indian and the sable bear. Among this happy group were the little children of Mr. St. Maur*—Antoine, a boy of eight years of age, with his sister Elise, four years younger. They were peculiarly dear to their father, because he had the sole charge of them, for their mother, who was a delicate woman, and exhausted by the sufferings to which their persecutions had exposed them, died during the voyage to America. She had long been pale and feeble, and their passage was tedious and tempestuous. Once, when a violent storm arose, she sat during the whole night with her infant in her arms, and little Antoine, sometimes sleeping and sometimes moaning, by her side. When the day began to dawn, she kissed the baby for the last time, and laid it in her husband's bosom. Poor Antoine re-

* This name is now generally written *Seymour*. Many of the Huguenot names have received some change since their residence among the Americans. Thus *Lawrens* is altered to Lawrence; *Jeanson*, to Johnson; *Rawling*, to Rollins; *Boutonet*, to Bardenot; *Dubelde*, to Doubleday; and the ancestor of the excellent Gov. Bowdoin always made his signature Pierre Baudoin.

membered as long as he lived, that she clasped her cold hands upon his head, and said in a faint voice as if she prayed, "The cup that my Father hath given me, shall I not drink it?" and that in a few minutes she was laid down, motionless and dead.

It was no wonder that St. Maur should regard these motherless children, the companions of his exile, with great tenderness. When he gave them permission to join the nut gatherers, he said to Antoine, "My son, watch over your sister every moment, and return with her before the sun sets." Delighted with their liberty, and with the healthful toil they were pursuing, Antoine and Elise could not help regretting when they saw the sun decline towards the west.—Yet obedient to their father's command, they took leave of their companions, and turned their steps homeward. They had not proceeded far from the forest, ere they discovered, at considerable distance, profuse clusters of the purple frost grape peeping out amid brown rocks and faded foliage. Having still room in their baskets, they hastened to load them with this new treasure, forgetful how widely they wandered from the path, and that the last rays of the sun were vanishing. But as they descended towards a little dell, two Indians rushed from the adjoining thicket, and each caught one of the children in his arms. Antoine struggled violently, and every feature was convulsed with anger. His little sister finding that resistance was vain, became quiet, and he, recollecting to have heard that the natives of this country were soothed by an appearance of confidence, endeavoured to imitate her. But his keen eye took note of every angle in the path, every brook that they forded, every hill that was ascended, determining if possible to effect an escape, and alternately to lead and carry his little sister until they should reach their home.

He was grieved that night so soon came on, and prevented his observation of the country. The Indians travelled a long time ere they halted, and then kindled a fire in the forest, before they prepared for rest. They offered the children some of the food which they carried with them, but Antoine refused to partake. His heart swelled too high to permit him to think of hunger. Being a bold boy, he began to meditate the conquest of these savages, for he feared that their vigilance would prevent

him from rescuing his sister, though he trusted that he might himself steal silently away while they slept.

"There are but two of them, thought he, and if there were twenty, I would save Elise. Henry the Great would not have feared to undertake it, and I know his arm was not stronger than mine, when he was eight years old. What is a soldier good for who dare not encounter odds? And I hope to be a soldier like my valiant ancestors, of whom my dear father has told me."

The little girl took the parched corn that was offered her, and the Indian upon whose knee she sat, was pleased when he saw her eat the kernels, and look up in his face with a reproachless eye. They then lay down to sleep, each with a captive in his arms. Antoine wisely conquered his impatience, and remained perfectly still, until the arm which held him relaxed his grasp, and deep breathings denoted slumber. At first, the repose of the Indian was disturbed, and after partially releasing his prisoner, he would clasp him more closely, muttering and half opening his eyes in broken dreams.

Antoine waited until he slept profoundly, and then, scarcely breathing, crept away from his side. He rose up, and looked around him. Nothing was heard, save the sobs of those who slumbered, and the crackling of the fire which blazed up high and bright in the forest, except now and then the distant growling and snapping of a bear, as if bereaved of her cubs.—The heart of the child, who had never at the hour of midnight been away from his parent's side, might be supposed to shudder at a scene so awful. But a new courage kindled there, when he recollected that the care of his sister had been entrusted to him, and that his father was now miserable for their loss. Little Elise lay sleeping upon the damp ground, her head resting upon the bosom of the dark, red man. She seemed like a rose bud broken from its stalk, and dropped in some dismal vault, where the bloated toad stares at the strange guest, or the snake stealing from its nest, enfolds it in a venemous coil. Her tiny hand, pure as wax, was among the long, black locks of the Indian, and her ruby lips were slightly parted by her soft and quiet breathing. Her brother stood near her, and brushing away the thick curls that clustered around his forehead, espied the tomahawks of their cap-

tors hanging upon a tree. He climbed up to them, and not being able to ascertain which was the better, loaded himself with both. To descend the tree with these weapons, and yet to preserve that caution and silence which the exigence demanded, was no slight undertaking for a boy of eight summers.

His heart beat strong and painfully as his foot was about to touch the ground. At that moment one of the tomahawks fell. It struck a stone, and his guard awaked. What was his astonishment at beholding a child whom he deemed incapable of resistance, raising a deadly weapon, with a warrior's spirit flashing from his eyes! He could not but gaze on him for a moment with admiration, for in the sight of the brave he was beautiful, and the son of the forest respects valour even in a foe. He disarmed him, but not till after many a struggle from the bold and disappointed boy, whom he pinioned securely, and again stretched himself upon his bed of turf. Antoine groaned aloud, "My poor father!" and at last, overcome with fatigue and sorrow, mourned himself to sleep. But in his broken dreams he started and complained almost incessantly. Sometimes he vociferated, "Give me my father's sword!" or, "See! see! they have murdered Elise!" Then fancying he saw the torches of their friends coming in pursuit of them, he would exclaim, "This way! this way! here are the vile babe stealers!"

When it was discovered in the colony that the children of St. Maur had not returned to their home, the alarm and sympathy became general. Every spot where it was probable they might have lingered, was explored. Lights were seen in every direction to rise and vanish like the lamp of the fire fly, and for hours the woods echoed with the names of Antoine and Elise. But when far beyond the limit of their usual walks their little baskets were found overturned, and the contents scattered in disorder, one terrible conclusion burst upon every mind, that they must have been captured by the Indians. With the dawn of morning the colonists assembled at the door of St. Maur. Some of them bore arms, anxious to go immediately, and rescue his children by force. They found their excellent minister already there, consulting with the agonized father. They observed that the gestures of St. Maur were strong, as if he argued earnestly,

but the countenance of the sacred teacher was fixed, like one who prevails. Father Daille, as he was called by his people, at length came forward, and said, "My sons, it is decided that St. Maur and myself go, and require our lost babes of the savage king. If it be true, as we have heard, that some germ of goodness dwells in the heart of this fierce people, they will listen to a sorrowing father, and to a man of God. Go to your homes, and pray that we may find favour in their sight We give you thanks for your sympathy; but the resistance unto blood which some of you have meditated, might end in the destruction of our colony. It might not restore the lambs who are lost, but it would enrage the wolves to lay our fold desolate. Return to your homes, my children. Not by the sword or the bow can ye aid us, but by the lifting up of humble hearts and faithful hands."

The two ambassadors to the Indian king pressed the hands of their friends, and departed towards the valley. They continued their journey until the sun passed the meridian. They then fortunately met an Indian pursuing the chase, who had occasionally shared their hospitality, and readily consented to become their guide. After travelling until they became weary, they met a party of natives led by one who appeared to exercise the functions of a chief.—His stature was lofty, but his head declined like one addicted to melancholy thought, and as he slowly raised it, they perceived deep furrows of age and sorrow. His eye fixed sternly upon them, as if it unexpectedly encountered an object of dislike or hatred. Resting upon his musket, he seemed to await their approach.

"This is our prophet," said their guide, while he bent in reverence. "He understands your language. Our people fear him. He interprets the will of the Great Spirit."

Father Daille came forward, and spoke with the mildness which distinguished his character.

"Prophet of the Great Spirit! we come in peace. We hear that thou canst reveal hidden things. Canst thou tell us of two wandering babes? When last the sun sank behind the mountain, we gathered our lambs into the fold; but these came not. If, in thy visions, thou hast heard the cry of the lost ones, we pray thee to guide a mourning father where he may once more shelter them in his arms."

The old Indian did not answer for several minutes, and then said in a hoarse, hollow tone—

"What should the red man know of the offspring of his mortal enemies? What! but to appoint to the sword such as are for the sword; and to cast such as are for the burning, into the flame."

Father Daille replied firmly, "Hath the Great Spirit, whom you call good, any delight in the blood of babes? The God whom we worship hath declared that he hath no 'pleasure in the death of him that dieth.'"

"Go your way," said the hoary prophet, "and teach white men not to swear falsely, and not to steal from the forest children the lands which their fathers gave. Go, and when thou hast taught them these things, come tell me the words of thy God, and I will hear them. The Indian hath had no rest since the eye of the pale race looked upon him. He asks only to hunt in his own woods, to guide his canoe over his own waters, as he had done from the beginning. But he flies, and you pursue him, until he hath no place even to spread out his blanket. If he hide in the grave, even there his bones are found and cast out. Why say ye that your God hath made all men brethren? Your words and your ways are at war, like the flame and the waters. One rises up, but the other comes down and quenches it."

The meek Christian answered, "All white men obey not the truth. Sometimes when they desire to do good, sin overtakes them, and their hearts are found weak. So are some of your red men evil. Yet we do not condemn thy Great Spirit because some of his followers are false."

While he was speaking to the stern prophet, St. Maur perceived a man of noble countenance approaching, who, from his coronet of white feathers, and the train that surrounded him, appeared as a monarch.

He drew near, and said, "Thou seest, king of the red men, a father in pursuit of his babes. He trusts himself fearlessly among your people, for he has heard that they will not harm the stranger in distress. In our native land the king who should have sheltered us, sought to tear from us the comforts of our religion. We could not forsake the God of our fathers, so we gave up the dear land of our birth. The ocean waves brought us to this new world. We seek to take the hand of our red

brethren; for we are a peaceful race, pure from the blood of all men. Of my own kindred none inhabit this wilderness save two little buds of a stem that lies buried in the earth. Last night sadness was on my sleepless pillow, because I found them not. If thou knowest, O king, where thy people have concealed them, I pray thee to restore them unto me. So shall the Great Spirit shed his dew upon thy tender plants, and put strength into thy heart when it weigheth down heavily in thy bosom."

The Indian monarch surveyed the speaker with a keen eye, and inquired, "Knowest thou this brow? Look in my eyes, and answer me, is their glance that of a stranger?" St. Maur, regarding him attentively, replied, "I have no knowledge of thy countenance, save what this hour bringeth to me."

"The white man," he answered, "seeth not like the Indian, through the disguise of garments. Where your ploughs wounded the bosom of the earth, I have stood and watched your people at their toil. There was no coronet upon my brow; but I was a king, and they knew it not. I saw among them neither pride nor violence. I came as a foe, but I returned a friend. To my people I said, Do these men no harm—they are not of the bands who waste us. The prophet of the Great Spirit rebuked me. He said that the shade of my father thirsted for the blood of white men.—Again I sought the spot where thy brethren dwell. And thou knowest not this brow! I could read thine at midnight, if but a single star trembled through the thick cloud. My ear would have known thy voice, though the loud storm was abroad with its thunders. I came to thy home hungry, and found bread; beaten by the tempest, and thou badst me lie down beside thine hearth; thirsty, and thy son, for whom thou mournest, gave me drink; heavy in spirit, and thy little daughter, whom thou seekest, sat on my knee, as the lamb turneth to its shepherd. My heart yearned over her, for she smiled when I told her how the beaver buildeth his house in the forest. Now, why dost thou fix on me such a terrible eye? Believest thou I could tear one hair from their innocent heads? Thinkest thou that thy red brother can forget a kindness? Thy children are sleeping in my tent. No hand should have been lifted against them; and had I but one blanket, it should have been

their bed. But I will not hide them from thy eyes, for I know the heart of a father. Take thy babes, and return in peace unto thy people."

He waved his hand, and two of his attendants ran towards the royal tent. In a moment Antoine and Elise were in the arms of their father. The twilight of the next day bore upward from the rejoicing colony a prayer for the heathen of the forest, and that hymn of devout thanksgiving which mingles with the music of heaven.

[The following is taken from the Appendix to Dr. Morse's Indian Report to the Secretary of War, 1822.]

ANECDOTE OF A PAWNEE BRAVE.

THE facts in the following anecdote of a *Pawnee Brave*, son of *Old Knife*, one of the delegation who visited Washington the last winter, highly creditable to his courage, his generosity, and his humanity, were taken by permission from a very interesting manuscript journal of Captain Bell, of his expedition with Major Long to the foot of the Rocky Mountains, in 1821, and are sanctioned by Major O'Fallon, Indian agent, near the scene of the transaction here related, and also by the interpreter, who witnessed this scene.

This Brave, of fine size, figure, and countenance, is now about twenty-five years old. At the age of twenty-one, his heroic deeds had acquired for him in his nation, the rank of "the bravest of the Braves."* The savage practice of torturing and burning to death their prisoners existed in this nation.† An unfortunate female, taken in war, of the Paduca nation, was destined to this horrid death. The fatal hour had arrived; the trembling victim, far from her home and her friends, was fastened to the stake; the whole tribe was assembled on the surrounding plain, to witness the awful scene. Just when the funeral pile was to be kindled, and the whole multitude of spectators were on the tiptoe of expectation, this young warrior having, unnoticed, prepared two fleet horses, with the necessary provisions, sprang from his seat, rushed through the crowd, liberated the victim,

* The *Braves* are warriors who have distinguished themselves in battle, and stand highest in the estimation of the tribe.

† This custom does not now exist in the surrounding tribes.

seized her in his arms, placed her on one of the horses, mounted the other himself, and made the utmost speed towards the nation and friends of the captive. The multitude, dumb and nerveless with amazement at the daring deed, made no effort to rescue their victim from her deliverer. They viewed it as the immediate act of the Great Spirit, submitted to it without a murmur, and quietly retired to their village. The released captive was accompanied three days through the wilderness, towards her home. He then gave her the horse on which she rode, with the necessary provisions for the remainder of her journey, and they parted. On his return to the village, such was his popularity, no inquiry was made into his conduct, no censure was passed on it. And since this transaction, no human sacrifice has been offered in this, or any other of the Pawnee tribes. The practice is abandoned. Of what influence is one bold act in a good cause!

The publication of this anecdote, at Washington, led the young ladies of Miss White's seminary in that city, in a manner highly creditable to their good sense, and good feeling, to present this brave and humane Indian with a handsome *silver medal*, with appropriate inscriptions, as a token of their sincere commendation of the noble act of rescuing one of their sex, an innocent victim, from a cruel death. Their address, delivered on this occasion, is sensible and pertinent, closing as follows:—

"*Brother*—Accept this token of our esteem—always wear it for our sakes; and when again you have the power to save a poor woman from death and torture, think of this, and of us, and fly to her relief and her rescue."

THE PAWNEE'S REPLY.

"*Brothers and Sisters—This** will give me ease more than I ever had, and I will listen more than I ever did to white men.

"I am glad that my brothers and sisters have heard of the good act that I have done. My brothers and sisters think that I did it in ignorance, but I now know what I have done.

"I did it in ignorance, and did not know that I did good; but by giving me this medal I know it."

* His medal.

LOTTERIES.

The following was presented to the American Tract Society as one of the premium tracts. It will be recollected that about eighteen months since the publishing committee of that society offered a premium of fifty dollars for the best written tract on lotteries. Several, it seems, for the one below was numbered 9, were written and forwarded; but it appears, from the report of the committee, that none was accepted, though they say that many of them were very valuable.

TO ALL THINKING MEN.

"Life is only to be valued as it is usefully employed.'

Your candid attention is solicited to the warning voice of one, who, deprecating in common with all who fear God, the evils which the present lottery system has brought upon our community, and desiring to contribute in some humble degree to the removal of those evils, is willing to forsake the secure walks of private life, and offer a remonstrance against this growing and ruinous system.

My animadversions shall be as brief as is consistent with perspicuity, and shall be presented in the following order:—

1st. I shall attempt to show, from the very construction of all our popular "schemes," that fraud and deception are their prominent characteristics; and thence argue the folly and absurdity of adventuring in them.

2dly. It will be my task to demonstrate a few of the many evils which result from the arts of lottery brokers, and the fearful consequences growing out of the patronage extended to them by our population.

3dly. I shall undertake to prove from reason and revelation, that to partake of this crying evil is highly criminal in its nature, because a violation of the laws of common sense, and a direct act of rebellion against the word and authority of God.

4thly. I shall then conclude by an appeal to all classes of the community, calling upon them, in their official as well as private capacity, to unite with us in a mighty

effort to exterminate this abomination from our city, state, and country.

First, then, I am to show that fraud and deception are the prominent characteristics of all our popular schemes.

Now, kind reader, take up the scheme of any lottery at present before the public. You will find it announced in glaring capitals, that there are "NOT TWO BLANKS TO A PRIZE!" that "MANY TICKETS MUST DRAW TWO PRIZES, AND MAY DRAW THREE!" and to relieve you from suspense about your "luck," you are told that all "*will be drawn in five minutes*," and the "fate of the whole of the tickets will be determined by the drawing of five, seven, or nine numbers." This is effected, you are told, by the "*new and highly improved mode of drawing*," by permutation, combination, and transmutation of figures, or by the "unit system," or by some other "mathematical or geometrical" fraud.

But let us look at one of the "schemes," and we shall discover, that in a lottery containing forty thousand tickets, there will seldom be found more than fifty prizes over one hundred dollars, and often not half this number. Now it is plain that thirty-nine thousand nine hundred and fifty adventurers must be disappointed in their hopes, while only *fifty* out of the *forty thousand* CAN draw any prize above one hundred dollars. This, of itself, will be sufficient to deter any prudent man from squandering his money in this nefarious and iniquitous way. But still there are "*not two blanks to a prize*," and the "*lowest prize is more than the price of the ticket.*" This is the very climax of deception and imposition. They tell us that the prizes amount to an equal sum with the price of the tickets, and the small discount of fifteen per cent is all that is made by the lottery. But they *do not tell* us that by the new and improved methods of drawing, each thousand must draw one of the high prizes necessarily; and an equal proportion of the rest. All this they scrupulously conceal, as one of the "tricks of the trade." Suppose, then, that there are forty prizes of one thousand dollars in the lottery of forty thousand tickets, and each of the thousands must of necessity draw one of them; of course, if the tickets are only sold in the first, second, third, and fourth thousands, and all the rest remain unsold, there can be no risk on the part of those on hand,

for they must draw thirty-six of these prizes themselves, and an equal proportion of the rest. Hence a lottery is often drawn, when not one tenth of the tickets are sold, and yet all the prizes are announced as having been "*promptly paid in* SILVER AND GOLD" at one of the "*Lucky Offices*," or "*Mints*," or "*Temples of Fortune*," with which our city is deluged and disgraced.

Every person who buys a ticket in a lottery indulges the "forlorn hope" of drawing the "*high prize*;" forgetting that there are thirty-nine thousand nine hundred and ninety-nine chances against every ticket!!! And even if they are not so sanguine about obtaining the highest prize, still they flatter themselves that they will draw one of the high prizes; and here there are at least thirty-nine thousand nine hundred and fifty chances against them; or, in other words, seven hundred and ninety-nine chances to one! How stupid would that merchant be, who would risk a vessel and cargo against such fearful odds, and then pay fifteen per cent. as a premium for his escape. Suppose fifty criminals condemned to the gibbet were proffered a similar chance for their escape, by drawing each a ticket from a wheel containing forty thousand tickets, and thirty-nine thousand nine hundred and fifty of them blanks, think you that in a century any would escape! So preposterous a proposition inspires horror at the bare mention, and yet thousands of our population are risking their whole earnings, the subsistence of their wives and children, on even a less probability than this, and shut their eyes against the fact, until beggary and ruin overtake them.

I am here reminded of an account I have somewhere seen, which is too appropriate to be omitted; for although it relates to another kind of gambling, yet it will afford an apt illustration of the facts in the present species of this iniquitous vice.

An old ruined gamester, in hopes to make a prey of a young gentleman, who came to town with his pockets full of money, took him to a gaming house, and there, to encourage him to play, showed him several topping sparks, that were born to no fortune, who, by play, had purchased great estates, and lived in pomp and splendour, by a success in shaking their elbows.

"You show me," said the young gentleman, "the

winners, but I pray what has become of the *losers?*" To which the old prig making no reply, a third person, overhearing the conversation, told the young gentleman that since the other was silent and confounded with shame at the question, he would oblige him with an answer:—"Many of those losers," said he, "taking the highway to repair their losses, have been hanged; others are gone to sea, to earn their bread; some have taken up the trade of being bullies to bawdy houses; others, that have not hid themselves as servants under a livery, are begging or mumping about the streets, or starving in jail for debt; where you will be ere long, if you follow that rascal's counsel."

Instances of similar character, from dealing in lottery tickets, are becoming very frequent; and our police officers, under whose notice they occur, would do a service to the community by making public the result of their observations. Only a few weeks since at the police office in Philadelphia, an old man, well dressed, and of intelligent appearance, was charged with picking the pocket of a gentleman. In answer to questions put to him by the mayor, the prisoner declared "that he was nearly sixty years of age; that he was reduced to poverty by *gambling in lotteries;* that he had within the last forty years spent *twenty-three thousand dollars*, or rather more than five hundred dollars per annum, and that he had *never drawn a prize* of any importance." There are thousands in our country, and even in our city, who have lost more money by lotteries than would serve to render them independent in old age, and all this without drawing a single prize of any account in the whole course of their lives.

Indeed, the impoverishing tendency of lottery dealing is palpable in theory. The following accurate remarks are copied from the Religious Intelligencer:—"What would be thought of the prospect of a man, not to say of his judgment and common sense, who should embark in speculation where the chances of failure were twenty to one against him, and fifteen per cent. discount on his success staring him in the face. And such is a fair expose of lottery speculation. We have before us the scheme of the 'Connecticut State Lottery,' which is said to be a *fair scheme*. Let us view a little its merits. The whole

number of tickets is thirty-four thousand two hundred and twenty. Now twenty-two thousand one hundred of them are blanks, the remaining twelve thousand one hundred and twenty are called of course prizes. But look at this a little nearer, and we shall see that ten thousand six hundred and eight of these prizes are two dollars each, the price of the ticket. That is, if with two chances to one against you, your lot falls upon one of them, the price of your ticket is restored, *less fifteen per cent.*, which is one dollar seventy cents. If we subtract from this sum the chagrin of disappointment, and the use of your money, we shall consent to call the ten thousand six hundred and eight *prizes* blanks; making in the whole thirty-two thousand seven hundred and eight blanks. The prizes are then reduced to one thousand five hundred and twelve. Now one thousand three hundred of these are four dollar prizes. The chance of getting one of *them* is *twenty* to *one* against you; and when you have drawn one of them, you have made one dollar and forty cents on your money, which is surely not worth the risk. The prizes are now reduced to two hundred and twelve; one hundred and four of which are but ten dollar prizes, or six dollars and fifty cents more than cost. To what then does all this high-sounding parade of prizes and fortunes, this great licensed cheat, amount? The ticket holder, forsooth, stands one hundred and eight chances in thirty-four thousand two hundred and twenty, or only one in three hundred and sixteen, of drawing any thing over ten dollars!"

I trust that the point proposed under this branch of my subject is fully established, and that my readers are prepared to see the folly and absurdity of adventuring in lotteries, from the fraud and deception contained in the very construction of the schemes, and they will be able to draw similar conclusions by comparing *any* scheme of *any* lottery by the standards before them.

II. It will now be my task still farther to demonstrate a few of the many evils which result from the *arts* of lottery brokers, and the fearful consequences growing out of the patronage extended to them by our population.

I will commence this branch of my subject by an extract from the Petersburg Intelligencer, which is well calculated to place in its proper light that scheme of

legalized plunder, which goes by the name of the lottery system.

"Until very lately it was the custom of these gentry, to sell their tickets at the scheme price until after the drawing had commenced, when the alleged gain of the wheel was soon made the pretext for an increase of price. But during this period the scheme of the lottery was laid fairly before the public; the aggregate amount of the prizes and of the tickets, at a specified sum, was published; and every adventurer could see at once the fair price of the ticket.

"But when the new and short methods of drawing lotteries were first introduced, the tickets were still sold for a few weeks at the scheme price, after which the pretended great demand would cause them to rise. Now the scheme price of the tickets is never shown, and cannot be ascertained, (even when the number of tickets is stated, which is rarely done,) without an arithmetical calculation, which few will take the trouble to make; and to increase the difficulty of which, the price of the ticket is fixed, not as formerly at so many dollars, but at so many dollars and fractional parts of a dollar. For example, one of the lotteries now before the public contains twenty-five thousand tickets, which are sold at five dollars, and will produce one hundred and twenty-five thousand dollars; but all the prizes amount to ninety-five thousand dollars only, which will leave a profit to the managers of thirty thousand dollars. Another contains twenty thousand tickets, which are sold at four dollars, producing eighty thousand dollars; but the prizes amount to fifty-six thousand dollars only, leaving to the managers a profit of twenty-four thousand dollars. A third contains thirty-five thousand tickets, sold at ten dollars, producing three hundred and fifty thousand dollars; but the prizes amount to only three hundred and eight thousand dollars, yielding to the managers a profit of forty-two thousand dollars. And all these enormous profits are *exclusive of the fifteen per cent.* which is to be deducted from the prizes, and which, in these three lotteries selected at random, will amount to sixty eight thousand eight hundred and fifty dollars.

"Now, if any one individual or company were to purchase all the tickets in these three lotteries, he or they

would lose one hundred and sixty-four thousand eight hundred and fifty dollars; of course every adventurer bears his share of this enormous loss. But in addition to all this, the managers who purchase from the commissioners the privilege of drawing, obtain a discount of from twenty to thirty per cent. If impositions like these, which are so palpable that any man may detect them in an hour, be practised, how many others may there be more difficult of detection? Thus in the combination and permutation lotteries, what man unacquainted with algebra can determine how many combinations and permutations any given number of figures is susceptible of? If there may be twice as many as there are tickets, is it not apparent that one half or more of the prizes may never be drawn? Why is it that we never hear the names of the fortunate adventurers who have drawn the high prizes in any of this description of lotteries?"

The writer then adds, very properly, that "If the public will submit to be thus imposed upon, and no legal prohibition can be devised, then allow the faro banks, and every other species of the same vice, equal rights and fair play."

It will be recollected by my readers, that only a few years since, in the drawing of all our lotteries, all the prizes and all the blanks were placed indiscriminately in one wheel, and all the tickets in the other wheel; the fate of each adventurer was then left to the decision of the "blind goddess," as she is profanely called. Very soon it was found that the high prizes were in danger of coming out too soon, and thus injure the sale of the remaining tickets. To prevent this, what are called stationary prizes were introduced, being awarded to the first drawn ticket on particular days, or deposited in the wheel towards the close of the drawing, at stated periods.

So soon as it was ascertained that the public would be thus gulled, another artifice was devised,—that of *only drawing the prizes*, these being placed in one wheel, and the numbers in the other, and all the tickets *undrawn*. after the prizes had all been distributed, were declared to be remaining in the wheel, or in other words blanks.

This bait being eagerly swallowed by the multitude, the fraudulent trick of *insurance* on the tickets was commenced. By selecting any given number of undrawn

numbers, and paying a small sum, as twenty-five cents on each, the broker engaged to pay five dollars on each and every one of them which should be drawn out from the wheel on any particular day's drawing. This villanous disguise was soon seen through and exposed, and was frowned down very generally, and has now almost been laid aside, as too obvious to catch even the vulgar; but this was not done until thousands of dollars were pilfered from the poor and ignorant.

It now became necessary to invent some novel scheme of fraud, and the "even and odd" system was introduced, the nature of which is fully understood without any explanation; but this also has been abandoned. Then came the "combination system," and the "combination and permutation scheme," and the "unit system," and a host of others, all *patented*, and announced as "*by authority of the president of the United States*," and all of which are now in full operation in our country, and millions of dollars are annually filched from our community by these laboured schemes of infamy. And thus, unless some legislative interference prevent, we shall continue to be annoyed, and our citizens robbed by new and improved methods, to induce the vulgar herd to try their luck in a *new* system, after they have been ruined by the *old* ones.

But the contemptible and villanous arts of lottery brokers do not stop with these plans and schemes of systematic fraud: their profits are so immense, that they can afford to lose a large commission and yet fill their coffers with the surplus. Hence they offer to take in exchange for tickets, "notes on broken banks, and all kinds of uncurrent money"—"good notes or judgments payable after the completion of the drawing," or in truth they will receive goods of any kind, without inquiring whether they be stolen, as a pawn for tickets. They will "pay all the postage," or "pay the ferriage in the steam boat," or accommodate you with a glass of soda water, GROG, Spanish segars, or any other *treat*, if you will prefer their "Homes of Fortune," or "Lucky Offices," or "Mints," or "Golden Wheels." And all this besides paying the printers for their contemptible puffs, doggrel ryhmes, and profane blasphemies, a sum amounting in many of the offices to ten thousand dollars per annum.

Now could they sustain all these accumulated expenses, if they were not "sucking the blood" of the community, and realizing stupendous profits on their nefarious traffic? All these baits are presented as so many tricks to gull the populace, and tempt them by their great kindness and liberality to come and have their pockets picked in this genteel way. But the most disgraceful, vile, and abominable of all, and indeed the very climax of their iniquity, may be said to be their introduction of RUM and other *ardent spirits* into their offices, where all who buy tickets are invited to be drunken, that they may the more readily fall a prey to their infamous designs on their purses, their property, and the peace of their families. Thus they drink deeper, and venture equally deep; and many have, *while drunk*, been deprived of all their money, their watches, and other valuables, before they left the lottery offices, and returned to their perishing families with nothing but lottery tickets in exchange for the emolument of their week's labour, and their all of personal property. If in a sober moment they return to the broker, they have been informed by him in infinite condescension and kindness, that he will, *to oblige them*, take the tickets back at *half price*, although he does not want them. These facts are well attested, and have occurred in several of our principal cities, and I learn are successfully commencing in remote towns and villages. And thus the growing evil of intemperance, whose gigantic strides are spreading poverty, desolation, and death, throughout our land, and carrying in its train disease, suicide, and murder, is urged on its march by these foes to the peace of society, who are so infamous in their principles and practice, and covered under the specious garb of lottery dealers, or "Agents for the Managers."

Thus it may be seen, how fearful are the consequences of extending patronage to these pests of society; for although there are some among the proprietors of lottery offices, whose principles would not permit them to participate in acts so disgraceful, and who are even above suspicion, yet these are deprived of the emoluments of their calling by these buzzards, whose appetite for gold is so unbridled, that they will indulge their meal at the expense of the tears of the broken-hearted mother, and the cries of starving children; and brave with more than

stoic callosity the feelings of an outraged community. All, then, who desire to retain the respect and esteem of the good and the virtuous, should "come out and be separate;" abandon a calling preoccupied by knaves and contemptible jugglers, lest they participate in that condemnation which is visibly overtaking this iniquitous traffic.

III. My next business is to prove from reason and revelation, that to partake of this crying evil is highly criminal in its nature, because a violation of the laws of common sense, and a direct act of rebellion against the word and authority of God.

From the facts and illustrations presented in the former part of this essay, my readers will surely perceive that it is a violation of the laws of common sense to participate in a speculation so fraught with fraud and deception, sustained by arts of infamy, and leading to certain loss and ruin. Reason teaches us, that the Author of nature has plentifully provided the good things of this life, and held them in reserve as rewards of diligence, temperance, and industry. Facts demonstrate that all men *in health*, may, by suitable labour and economy, obtain sufficient for themselves, and a surplus for those who are *deprived of health.* And experience has abundantly proven, that wealth, unless acquired by such means, is seldom justly estimated, or wisely appropriated. On the contrary, when men by any capricious revolution of "Fortune's Wheel," are suddenly raised to the possession of wealth, we have all seen how few have ever been happy themselves, or made others so; and instances abound, where dissipation and riot, intemperance and crime, have speedily overwhelmed them in the fearful vortex of desolating ruin.

But let us now view this subject in the light of revelation. It is easily demonstrable, that every effort after money, accompanied by a desire to obtain it without earning it, is a violation of the commandment proclaimed amidst the thunders of Sinai, "Thou shalt not covet." Now every species of gaming or winning is the very essence of covetousness; for where there are winners there must be losers; and "thou shalt not covet *any thing* that is thy neighbour's" says this uncompromising law. And throughout the Old and New Testaments, we

find that covetousness is classed with idolatry, theft, adultery, and all manner of unrighteousness; and hence it is said, "Neither thieves nor covetous shall inherit the kingdom of God;" and again by the same apostle, "No covetous man hath any inheritance in the kingdom of Christ and of God." See the instances of punishment, as recorded in the cases of Balaam, Achan, Ahab, and Ananias; and with respect to the former of these, it was said by the prophet, that he should be "buried with the burial of an ass."

The folly and criminality of labouring after riches as our chief good, is plainly taught in the word of God. "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." This passage may be applied to the evil "temptation and snare" of the lottery system with prophetic accuracy, for verily it is here amply fulfilled in all its details: as also the verse immediately following, "For the love of money is the root of all evil, which while some coveted after, they have pierced themselves through with many sorrows." The peculiar adaptation of these texts of holy writ to the present topic, must be obvious at a glance; and the apostle adds to his son Timothy, "But thou, O man of God, flee these things."

Now we are told in Deuteronomy, "The Lord thy God it is that giveth thee power to get wealth;" and in Samuel, "The Lord maketh poor, and he maketh rich." And God not only gave to Solomon "riches and honour," but he has promised that "the generation of the upright shall be blessed;" and also, that "wealth and riches shall be in his house." See the numerous instances of good men made rich by the God of heaven. Abraham, Lot, Isaac, Jacob, David, Solomon Job, Jehoshaphat, and Hezekiah, are a few of those mentioned in the Holy Scriptures. And it would be wise in us to imitate Solomon, and pray for wisdom, and not riches; or Agar, who prayed, "Give me neither poverty nor riches, lest I be rich and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

This view of the subject will be suitable as an immediate prelude to the appeal, which it is my duty to make to my fellow countrymen, urging them to arise in their

might, and combine together for the extermination of this canker from our body politic.

Ye legislators and senators! I would begin with you, as the source of all the mischief we are deprecating, and entreat you to inquire whether, in the face of all the arguments and facts here feebly detailed, you can consistently extend your patronage any longer to this fruitful source of misery, robbery, and crime. Although you, or your predecessors, have originated this pernicious system, not anticipating its present dreadful consequences, upon the states whose interests you represent, let not past errors be persisted in, but prove yourselves magnanimous patriots by repealing such laws as already favour them, and refusing assent to any more lotteries, whether they be for the benefit of the state treasury, or colleges, or churches, or bishops. For be assured the thieves, who are made such by their anxiety to try their luck in our lotteries, cost the state more money than is gained by all this legalized swindling. With you it is to place the axe at the root of this infamous plundering, which threatens to overwhelm our country, and which has already beggared thousands of your constituents. The hopes of the good and virtuous part of the community, who constitute the best political economists, are all alive to your acts on this important topic, and I trust you will not disappoint them, either by neglect or forgetfulness.

Ye ministers of our holy religion! to you I shall not appeal in vain. The duties of your sacred calling, the plain directions of the word of God, a portion of which has been presented to you in this tract, alike call upon you to participate in this effort to prostrate lotteries and all their appendages. Avail yourselves, then, of the commanding influence you deservedly possess, by frowning upon the system itself, and denouncing with the "plainness of speech" which becomes you, this, along with every other species of gambling, as a path which "leads to death, and lays hold on hell."

Ye fathers and mothers! into whose hands this little messenger may fall, I pray you think on this matter, and see that you teach your children and dependants the folly and wickedness of relying upon chance, or fate, or fortune, when God sitteth in the heavens, and ruleth all things well.

To the young and rising generation I would say, with great interest and feeling, beware how you commence a course of rebellion against God, by seeking your fortune from any other source than temperance, frugality, and industry, for all else is "vanity and vexation of spirit." Be not seduced by the glaring signs, deceptive arts, or blasphemous puffs, of lottery brokers, to begin to "try your luck," lest you shall be overtaken by the passion for game and hazard, which will drive you to intemperance and despair, and end in beggary, suicide, and murder. Let the fearful examples of ruined gamesters, with which your books abound, cause you to tremble at this "door to fortune," which is the very threshold of infamy and ruin.

To all Christians I would appeal by all the sacred obligations of our high profession, by all we owe to God and his cause, by the interest we feel in the destruction of vice and immorality, and in the promotion of the cause of morality and religion; by all that love for the souls of our fellow men which our holy religion inspires: I pray you unite in one sacred alliance against the whole system of lotteries, as one of the enemies of God and man.

Thus, by a combined effort, we may indulge the blissful hope that the time is not remote when we shall no longer see in our public newspapers the *holy name* of the God of heaven *profaned*, or his most precious promises to a ruined world sacrilegiously *blasphemed* by lottery puffs. And may we not indulge the delightful anticipation that this grievous offence against good morals, which now wounds the hearts of sensitive Christians, shall be frowned down by the moral sense of our intelligent community.

Then shall this prelude to the gaming table, to which lotteries imperceptibly lead, be denounced as next to intemperance in enormity and universal prevalence; and if the rising generation shall thereby escape these two vices, the road to ruin will then have but few travellers, and unrighteousness and crime shall be estimated in their real colours. Thus may we contribute to the consummation of the beatific vision, so cheering to the pious heart, when righteousness shall cover the earth, and the fear and knowledge of the true God universally prevail.

May Heaven sanction this feeble effort, and to his great name be all the praise.

APPENDIX.

I propose to occupy the remaining pages of this tract by a still farther appeal to the reason and religion of my readers, against the folly, profligacy, and wickedness of participating in lotteries.

To you then who have for years been adventuring, or trying your luck without success, and persist nevertheless, hoping against hope that "fortune will change" or "luck turn," let me remind you of the history of your gaming in lotteries, and we shall see whether you have escaped without loss.

You may say that though you have purchased hundreds of tickets or shares of tickets, and though you have not yet drawn a capital prize, still you expect success, if you persevere, for you so often draw nearly or quite the price of your ticket, seldom or never get a blank, and "it is a long road that has no turn." Now let us see the truth of the case. You began in a small way, buying perhaps the eighth of a ticket; the cost we will suppose to be one dollar. Well, in a few days your number draws a prize of six dollars, the lowest in the scheme. You are informed by your friend, the broker, that you are very lucky and that if you "try again" you may be sure of something better. The proceeds of your prize is seventy-five cents, which is a loss of twenty-five per cent. on the price paid for the ticket, and fifteen per cent. must now be deducted from this, for the benefit of the managers, or for the "bishop's fund" or for the building of a church, college, or other public edifice. Your prize is now reduced to sixty-three cents, payable in sixty or ninety days, but you can be accommodated with the cash by giving a still farther discount, and fifty cents will be your clear receipts in return for a dollar. And yet you have been vastly lucky, for many a poor fellow has got a blank. Now if you will "try again" you can place thirty-seven cents with the sixty-three drawn, and you have another eighth of a ticket, but you will hardly do less than take a fourth or two eighths this time, which will cost you one dollar thirty-seven cents more than your prize. The lottery is drawn in a few weeks or months, and suppose one of your eighths draws a twelve dollar prize, and the other a six dollar prize, you may now have two dollars twenty-

five cents, with fifteen per cent. off, leaving one dollar eighty-seven and a half cents, which is only fifty cents less than you have yet expended. But now a single shilling more will get you a quarter in the next lottery, this draws a blank, and the trifling sum is gone. Now you wish you had taken two eighths, or had another chance, and as this is the first blank you have drawn, you pluck up courage and buy three eighths and one quarter, five dollars is nothing, and you spend it, hoping for five thousand in your five tickets. If you get two small prizes and three blanks, you will be tempted to add another trifle to the proceeds, and seek a fortune in the next lottery, by a quarter or an eighth. Thus you will follow it up until an amount imperceptibly slips away which would be enough to pay a year's house rent, and yet you are told you have great luck, and because you have been drawing prizes all the time, you feel encouraged to keep trying and presently become so intoxicated with the hopes of making your fortune by your good luck, that by night you dream of nothing but lucky numbers, and by day you are all anxiety to learn the fate of your tickets. You wonder why it is you get no prizes seeing you have such good luck, and when you hear of prizes being "sold and paid" by your "Home of Fortune" you expect the next will be your's and you venture more largely; for the more tickets you have, the more chances of the prize. Thus you follow the shadow of a prize; and if you could now count up your losses you would shudder at the thought.

It is thus with every other kind of gaming; and of all the gamblers who infest the community, there are few but will be found to have commenced with the lotteries. Like you they hated the name of gambling, would not touch a card, or enter one of those infernal dens which are found about our theatres and grog shops. But having followed up the lotteries until little by little they had lost their all; property, credit, and character departed, they were driven by necessity to make an effort secretly to win something to redeem them from starvation, and finding a little good luck here too, soon end their career in disgrace and ruin.

But obvious as is the truth of this sketch of adventurers in lotteries, plainly as this "road to ruin" must appear to

all who look at it with candour, strange to tell there are men of professed morality, and even professing Christians, who participate in this iniquitous curse, though in general they do it slyly, and are not willing that their folly should be exposed to their neighbours.

They act as though they estimated their conduct by the opinion which their neighbours entertain of them, and by no higher standard. So that it is no harm to buy lottery tickets, unless some one knows it, and the chief reason they have for concealing it is lest it should injure their credit in the minds of the judicious and discerning.

It should never be forgotten that in the view of the infallible standard of Christian morality, the "love of money is the root of all evil," and among the pious of every denomination, the act of buying lottery tickets is one very difficult to be distinguished in point of moral turpitude from that of betting at a horse race and a cock fight, or of winning money at a card table or a sweat cloth. Beware, then, ye who have taken the name of Christ upon you, lest your hearts reproach you in an evil hour. Change your name or change your character. Ye cannot serve God and mammon.

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THE CABIN BOY BOB.

A FEW months since a vessel sailed from England with a captain, whose habitual blasphemy, drunkenness, and tyranny, so disgusted the crew, that some of the most fatal consequences might have taken place, but for the sudden and alarming illness of their cruel and depraved commander. The mate took charge of the ship, and the captain, greatly afflicted in his cabin, was left, by the unanimous voice of a hardened crew, to perish. He had continued nearly a week in this neglected state, no one venturing to visit him, when the heart of a poor boy on board was touched with the sufferings of this wicked man, and he determined, notwithstanding the opposition of the crew, to enter the cabin and speak to the captain. He descended the companion ladder, and opening the state room door, called out, "Captain, how are you?" A surly voice replied, "What's that to you? be off." Thus repulsed, the boy went on deck; but next morning he determined to make another attempt, and at the state room door, cried, "Captain, hope you are better." "O Bob, I'm very bad, been very ill all night." The boy, encouraged with this mild answer, drew nigh the bed place, and said, "Captain, please to let me wash your hands and face, it will refresh you very much." The captain nodded assent. Having performed this kind office, the boy said, "Please, master, let me shave you." He was permitted to do this also, and having adjusted the bed clothes, he grew bolder, and proposed "some tea." The captain had been a desperate and wicked man beyond many, and as he knew he had no mercy to expect from his crew, so he was determined not to solicit any; "I'll perish," said his obstinate perverse soul, "rather than ask one favour of them;" but the unsolicited and undeserved kindness of this poor boy found its way to the heart of this violent man, and, in spite of all his daring independent spirit, his bowels melted, and his iron face displayed the starting tear, while his soul involuntarily sighed, O brotherly kindness in the hour of need, though issuing from a stripling, how amiable thou art! How many ways the Almighty has of gaining access to the

hearts of his stubborn and rebellious creatures! A little captive maid directs the leprous Naaman, and a menial servant mildly subdues the haughty general into compliance with the prophet's orders: see 2 Kings v. The captain soon felt the good effects of the boy's attendance, and therefore permitted him to do what he pleased in future, for the alleviation of his pains, or the restoration of his health. The captain now declined apace: his weakness was daily increasing, and he became gradually convinced that he should not live many weeks at farthest. His mind was filled with increasing terror, as the prospect of death and eternity drew nearer to his confused and agitated view. He was as ignorant as he was wicked. Brought up among the worst of seamen in his early life, he had imbibed all their principles, followed their practices, and despised remonstrance or reproof. A man-of-war had finished his education, and a long course of successful voyages, as master of a vessel, had contributed to harden his heart, which led him to say there is no God, and to act under that persuasion. Alarmed at the idea of death, and ignorant of the way of salvation, with a conscience now thundering conviction to his guilty soul, he cried one morning, just as Bob opened the state room door and affectionately inquired, "Well, master, how is it with you this morning?" "Ah, Bob, I'm very bad; my body is getting worse and worse, but I should not mind that so much, were it not for my soul. O Bob, what shall I do? I'm a great sinner, I'm afraid I shall go to hell, I deserve it; alas, Bob, I'm a lost man." "O no, master," said the boy, "don't be alarmed; God is merciful, and I am sure you'll not be lost. He knows what sailors are, and I dare say he'll save you." "No, Bob, no, I cannot see the least prospect of being saved. O what a sinner I have been, what will become of me!"

His stony heart was broken, and he poured out his complaints before the boy, who strove all he could to comfort him, but in vain.

One morning the boy just appeared, when the captain sung out, "O Bob, I've been thinking of a Bible. I know there is not one in the cabin, go forward, and see if you can find one in the men's chests." The boy succeeded, and the poor dying man beheld him enter with tears of

joy. "Ah, Bob, that will do, that will do; you must read to me, and I shall soon know whether such a wicked man as I am can be saved, and how it is to be done. Now, Bob, sit down on my chest, and read to me out of that blessed book." "Where shall I read, master?" "I do not know, Bob, I never knew how to read myself; but try and pick out some places that speak about *sinners* and *salvation*." "Well, master, then I'll take the New Testament; you and I shall understand it better, for, as my poor mother used to say, there are not so many hard words there." The boy read for two hours, while the captain, stretching his neck over the side of the bed place, listened with the eagerness of a man on the verge of eternity. Every word conveyed light to his mind, and his astonished soul soon beheld sin as he had never seen it before. The justice of God in his eternal ruin struck him with amazing force, and though he heard of a Saviour, still the great difficulty of knowing how *he* could be saved, appeared a mystery unfathomable. He had been ruminating a great part of the night on some passages Bob had read, but they only served to depress his spirits, and terrify his soul. The next morning, when the boy entered the state room, he exclaimed, "O Bob, I shall never live to reach the land, I am dying very fast, you'll soon have to cast me overboard, but all this is nothing—my soul, my poor soul. Ah, Bob, my dear lad, what will become of my soul! O I shall be lost for ever." "No, no, master, don't be alarmed, I believe you will be saved yet; remember I read many fine things yesterday about salvation." "Bob, can you pray?" "No, master, I never prayed in my life, any more than say the Lord's prayer, my mother taught me." "O Bob, pray for me, go down on your knees, and cry for mercy; do Bob, there's a good lad. God will bless you for it. O kneel down, and pray for your poor captain." The boy hesitated, the master urged, the lad wept, the master groaned, "God be merciful to me a sinner." Both cried greatly. "O Bob, for God's sake, pray for me." Overcome by importunity and compassion, the boy fell on his knees, and with heavy sobs, cried out, "Lord, have mercy on my poor dying captain. O Lord, I'm a poor ignorant, wicked sailor boy. Lord, I don't know what to say; Lord, the captain says I must pray for him, but I don't know

how—I am but a child. I should be glad to get him tea, or do any thing I can for him; but, Lord, I don't know how to pray for him. Lord, have mercy on him. He says he shall be lost; Lord, save him! He says he shall go to hell; Lord, take him to heaven. He says he shall be with devils; O that he may be with angels: don't let him perish, O Lord. Thou knowest I love him, and am sorry he's so ill. The men wont come near him; but I'll do the best I can for him as long as he lives, but I can't save him. O Lord, pity my poor captain; see how thin and how weak he is! O comfort his troubled mind. Lord, I never prayed before like this. O help me, Lord, to pray for my master." Rising from his knees, he said, "There master, I have done the best I could for you; now cheer up; I think you'll go to heaven." The captain was too much affected to speak; the simplicity, sincerity, and humility, of the lad's prayer, had so much impressed his mind, that he lay groaning inwardly with spiritual anguish, and wetting his couch with tears. Bob retired on deck, for the scene had quite overcome him. In the evening he again read the Bible to the captain, whose soul appeared to receive every word with indescribable eagerness. The next morning on entering the state room, the boy was struck with the extraordinary change visible in his master's features. That gloomy horror, which had so long added to the natural ferocity of his weather beaten countenance, was fled, and while his affliction had softened and more fully exhibited the various parts of his countenance, the circumstances of the past night had settled the whole arrangement of his features into a holy, pleasant, calm, and resigned state, that would seem to say,

An heir of grace can find
Glory begun below.

Bob had scarcely time to notice, with a smile of congratulation, this pleasing change, when the master, in a low tone of voice, but with great humility, began, "O Bob, my dear lad, I have had such a night! After you left me I fell into a sort of a doze—my mind was full of the many blessed things you had been reading to me from the precious Bible. All in a sudden I thought I saw, in that corner of the bed place, Jesus Christ hanging bleeding on his cross. Struck with the sight, I arose and crawled

to the place, and casting myself at his feet in the greatest agony of soul, I cried out for a long time, like the blind man you read of; Jesus, thou son of David, have mercy on me: at length I thought he looked at me—yes, my dear lad, he looked at your poor wicked captain—and O Bob, what a look it was—I shall never forget it—my blood rushed to my heart—my pulse beat high—my soul thrilled with agitation; and waiting for him to speak, with fear not unmixed with hope, I saw him smile. O, my child, I saw him smile—yes, and he smiled on *me*—on *me*, Bob. O, my dear boy, he smiled on wretched guilty *me*. Ah, what did I feel at that moment! my heart was too full to speak; but I waited, and ventured to look up, when I heard him say, hanging as he did on the cross, the blood streaming from his hands, and feet, and side,—O Bob, what sounds were these—shall I ever hear his beloved voice again! I heard him say, in sounds that angels cannot reach, '*Son, be of good cheer, thy sins, which are many, are all forgiven thee.*' My heart burst with joy; I fell prostrate at his feet; I could not utter a word, but glory, glory, glory! The vision vanished—I fell back on my pillow—I opened my eyes—I was covered with perspiration—I said, O, this cannot be a dream. No, Bob, this is no vision—now I know my sins are pardoned—I know that Jesus bled and died for me—I can believe the promises, the many precious promises, you have read to me out of the Bible, and I feel that the blood of the cross can even cleanse *me*. I am not now afraid to die; no, Bob, my sins are pardoned through Jesus. I want no more, I am now ready to die, I have no wish to live. I cannot, I feel I cannot, be many days longer on this side of eternity. The extreme agitation of my mind, of late, has increased the fever of my body, and I shall soon breathe my last." The boy, who had silently shed many tears, now burst into a flood of sorrow, and involuntarily cried, "No, my dear master, don't leave me." "Bob," said he, calmly, "my dear boy, comfort your mind—I am happy—I am going to be happy for ever. I feel for you, my bowels yearn over you, as if you were my own child. I am sorry to leave you in such a wicked world, and with such wicked men as sailors are in general. O, may you be ever kept from those crimes into which I have fallen. Your kindness to me, my dear lad, has

been great:—God will reward you for it. To you I owe every thing, as an instrument in the Lord's hands! Surely he sent you to me! God bless you, my dear boy; tell my crew to forgive me, as I forgive and pray for them." Thus the day passed in the most pleasing and profitable manner, when Bob, after reading the Bible as usual, retired to his hammock, full of mercy and good fruit. Eager the next morning to meet again, Bob arose at day light, and opening the state room door, saw his master had risen from his pillow, and crawled to the corner of his bed place where he beheld the cross. There he appeared kneeling down in the attitude of prayer, his hands clasped and raised, and his body leaning against the side of the ship. The boy paused and waited a few moments, fearful of disturbing his master: at length he called, in a sort of whisper, Master: no answer!—Master: no reply! He ventured to creep forward a little, and then said, Master: all was silent! Again he cried, Captain: silence reigned! He stretched out his hand and touched his leg; it was cold, and stiff; and clammy. He called again, Captain: he raised his hand to his shoulder; he tenderly shook it. The position of the body was altered; it declined gently until it rested on the bed; but the spirit had fled, perhaps some hours before, to be with Christ, which is far better.

THE ORPHAN GIRL.

In the early piety of a child there is something truly affecting. There is a sweetness of temper, a conscientious regard to duty, love of truth, and dread of sin. When God, in his righteous providence, has seen fit to deprive a lovely and interesting little girl of both father and mother, when her friends have "forsaken her," it is a scene doubly interesting to the pious heart.

A brief sketch of a little orphan girl, Sally M'Donald, during the last days of her illness, in the Orphan Asylum in New-York, as related by the superintendent, will now be given. For several weeks her health had been gradually declining to a consumption. About the first of September last, fears were entertained that she could not survive many days. She felt that her time was short, and that eternity was near.

Sabbath, Sept. 7th, I asked her if she thought that she would recover. She replied, No. She said that she was not afraid to die. She appeared to have no desire to live. She was asked if she loved Jesus. She answered, Yes, he is indeed precious. Do you feel yourself to be a sinner? Yes, a great sinner.—Do you believe that Jesus Christ is able and willing to save sinners? Yes, "Jesus Christ came into the world to save sinners."

She thought that heaven would soon be her home, and that it was a most holy and happy place. She appeared to be so near the grave and the eternal world, I told her that this sabbath probably would be the last she would spend on earth, that she had entered upon the last week of her life, and very soon she would be called to exchange time for eternity. She looked very composed and happy. The thought of dying did not alarm her. Believing Christ to be her Saviour, she was ready to resign her spirit into the hands of God who gave it. She was so feeble that she conversed but little afterwards.

On Wednesday evening following she requested that several chapters might be read from the Bible. The next morning she grew worse, and it was evident that "the hour of her departure had come."—She cast her eyes round the room, and seemed to say to a number of children present, "I am going to leave you." We kneeled down and prayed—"commended her to God and the word of his grace." And I trust her immortal spirit winged its way into mansions of unceasing glory in the heavens. She died without a struggle or a groan about eight o'clock on Thursday morning, 11th Sept., aged eight years and eleven months.

The next day her funeral was attended, and more than one hundred orphan children followed her corpse to the grave, where we committed dust to dust, there to rest till the morning of the resurrection, when the trump of the archangel shall sound through the caverns of the dead, saying, Arise, and come to judgment. She was permitted to spend but a few short years on earth. Her parents died in her infancy. Her brothers and sisters were "far away," and there was no friend to weep over her, or drop over her grave one solitary tear.

And now, dear young children who have parents and friends to console and comfort you when you are sick,

and to weep over you, were you called to die, remember that you may very soon be deprived of them, and yourself left an orphan. Think, too, that you may die in the morning of life, and have no near friends to stand over you, and watch you in your departing moments. Do you think that in a very little while you may be called to render in your account? Have you ever thought seriously about your immortal interests? that you have souls of infinite value—that it will live when worlds shall expire? Eternity is just before you, and are you prepared to sing the song of the redeemed through ceaseless ages? If you are, let ascriptions of praise ascend to Him who has bought you with his blood, washed you, and made you heirs of heaven.

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AUTHENTICITY

OF THE

SACRED SCRIPTURES.

BY A LADY OF MASSACHUSETTS.

Sin has made this a dark world. The Bible is a torch which God has lighted up, and put into our hands, to illumine the straight and narrow way, which leads to heaven. Reason, nature and conscience are but tapers, whose glimmering rays do little more than make "darkness visible."

To judge what our situation would be without the Bible, we have only to look at those nations who have never possessed this treasure. They grope their dreary way through life, and wonder how and why they came into being. The past and the future are alike concealed. If from the book of nature they can spell out the existence of a God, yet what he is, or what he would have them to be, they know not.

Though holy beings might, from this book, find sufficient evidence of right and wrong to keep them holy, the heathen, being naturally prone to evil, are voluntarily blind, and have thus become the willing slaves of sin.

It is the Bible alone which has made us to differ from the heathen world. Were it not for this precious volume, we should be, all that they are—ignorant, wretched, degraded. Our country might still be a pleasant land; our fields might wave with as rich a harvest, our horizon be gilded with as bright a sun; our rivers might still roll nobly on, and the cataracts rush down in their awful grandeur, and the placid lakes still smile on her bosom—but that *moral beauty*, which makes her the glory of all hands, would be gone.

Though the Bible has in all ages been received, by those to whom it has been committed, as the word of God, containing the only sure rules of faith and practice, yet there are some who venture to assert that this universal confidence has been misplaced, that the Bible is "a cunningly devised fable."

There is, however, a more numerous class, who do not

venture to put down the Bible absolutely, but are full of doubts and cavils about it. The effect of this state of mind is almost the same with that of real infidelity, and with almost equal certainty counteracts the influence of the Bible.

As doubts on so important a subject cannot but be painful, and certainly are highly dangerous, it is proposed in the following pages, to present a concise view of the grounds upon which the Christian rests his belief in the authenticity of the Scriptures. With this view I shall attempt to adduce, from the almost endless variety of evidence which presents itself, a few of the simplest and most direct proofs. Allow me to ask a candid and careful attention. Do not feel obliged to put yourself on the defensive and stand prepared to ward off the arguments as fast as presented. It is a friend who addresses you; one who desires to scatter light over your path; or, rather, one who would persuade you to open your eyes to the light which already shines around you.

You inquire what evidence there is, that the book called the Bible is the word of God?

Ans. The writers expressly and repeatedly assert that they wrote by inspiration from God.

How do we know, that men called prophets and apostles, professing to be the writers of the Bible, ever existed?

Ans. We have ocular demonstration that the Bible exists; it must have been written by some one; if not by those whose names it bears, who did write it?

What motive could induce an impostor to write a book with such a variety of style and manner, and divide the credit of it between thirty-three individuals, who never existed, declaring it to have been written by them, at different times, during a course of fifteen hundred years?

That a great part of the civilized world profess Christianity, we know. They uniformly declare that they received it from the prophets and apostles, and their earliest records testify that this has always been their belief. The Christian church has the same evidence of the existence of her fathers, that we have of the existence of our ancestors.

But admitting that these prophets and apostles wrote the Scriptures, how do we know that their assertions are true?

The same question was asked by their cotemporaries,

when they first declared themselves inspired;—and they pointed to their miracles.

If they did really work miracles, it must be conceded that their Divine commission is completely established. The question to be settled is, what proof we, in this distant age, can have of the reality of those miracles.

1. It appears reasonable that a revelation from the Deity should be supported by miracles; for we can conceive of no other way to prove its Divine origin.

2. Those who were eye witnesses of these miracles, wrote and published accounts of them at the time, or immediately after their performance. "For these things were not done in a corner," but publicly, sometimes before thousands of witnesses. If they had not been true, it is evident that the writers would never have presumed to publish them where detection was unavoidable.

3. That there could have been no deception in these miracles is shown by the fact that they were not disputed by those among whom they were performed, who were surely the best judges. Though it was comparatively an unenlightened age, and men were not accustomed to reason with all that philosophical acuteness which they now do, they were not so stupid but that they could perceive when the blind saw, the deaf heard, the dumb spake, and the dead were raised.

In the Acts of the Apostles (iv, 16) we hear their enemies saying, "What shall we do to these men? For that indeed a notable miracle hath been done by them, is manifest to all that dwell in Jerusalem, and *we cannot deny it*." If those who witnessed the miracles could not deny them, when their enmity to the religion and its founders would, of course, make them very sharp sighted in detecting fallacy or deception if any existed, upon what grounds can we withhold our belief?

4. A most unequivocal testimony to the truth of the miraculous accounts, related by the writers of the New Testament, is the fact that they spent their lives in labours, dangers and sufferings solely in attestation of them, and of the truths derived from them. The Founder of Christianity lost his life by such a course, and his disciples, nothing daunted, went forth declaring the same things, though they knew that bonds, imprisonments and death awaited them.

That the apostles and primitive Christians did thus spend their lives in extreme suffering and privation, and in multitudes of instances met a violent death on account of this testimony, is abundantly proved from cotemporary heathen writers, as well as from our inspired books.

How is it possible to suppose that these writers would thus suffer the loss of all things in support of a story, which they knew to be false—especially as there was no possible way in which they could themselves be benefited? By holding their peace, they might have escaped all persecution.

We have as complete proof that those prophets and apostles, who professed to be the writers of the Bible, did once exist, that they did declare themselves to be inspired by the Holy Spirit, that they possessed, and exerted in numerous instances, the power of counteracting or suspending the laws of nature, in proof of their Divine commission, and that this evidence was not disputed by those to whom it was afforded, as we have of the occurrence of any past event, which we did not personally witness. Moreover, there is not a particle of evidence against the assertion that the Scriptures are supported by these miraculous testimonials, and consequently inspired.

To this proof of the authenticity of Scripture, drawn from miracles, it may be replied that other religions lay claim to the same kind of evidence.

It is true that some of the heathen related miracles which they affirmed to have been performed by their gods, many ages before. But these accounts were so destitute of evidence, and of so trivial and ridiculous a nature, that their wisest men treated them as fables, fit only for the common people. Mahomed never pretended to miracles; but his followers, in later times, have found it expedient to claim this honour for him.

The question, "*What evidence is there, that the Bible is the word of God?*" is now, I trust, satisfactorily answered. Its doctrines and precepts must be Divinely inspired, because the writers said they were; what they asserted must be true, because they supported their testimony by indisputable miracles, the only evidence which the nature of the case will admit.

As there are still many arguments which have not been adduced, for the further gratification of the reader, some

of them will now be noticed. Though the proof already given may be justly deemed complete, still some difficulties may remain, which the inquirer would be glad to have removed.

1. That the New Testament was written at the time it professes to have been, is shown by the ancient versions; (as the Syriac and several Latin versions;) which were made at the close of the first, or the beginning of the second century. It is also frequently quoted or alluded to by the heathen writers of the first and second centuries.

2. The rapid propagation of that religion which is founded on a belief of the Bible, is a proof of its Divine origin. We find from the "Acts of the Apostles," that within thirty years after the ascension of Christ, it had spread through Judea, Gallilee, Samaria, nearly all the lesser districts of Asia, through Greece, the islands of the Ægean sea, the sea coast of Africa, and had extended to Rome, and into Italy. Great multitudes of converts are mentioned at Antioch in Syria, Joppa, Ephesus, Corinth, Thessalonica, Berea, Iconium, Derbe, Antioch in Pisidia, at Lydda and Saron. Mention is also made of converts at Tyre, Cesarea, Troas, Athens, Philippi, Lystra and Damascus.

The historians of that age give unwilling testimony to the truth of these accounts. Tacitus, an historian of great credit, says, in a letter addressed to Nero, only two years after Paul's visit to Rome: "They" (the Christians) "had their denomination from *Christus*, who, in the reign of Tiberius, was put to death by the Procurator, Pontius Pilot. This pernicious superstition, though checked for awhile, broke out again, and spread, not only over Judea, but reached this city also. At first they only were apprehended who confessed themselves of this sect; afterwards a vast multitude were discovered by them."

Pliny, the Roman governor of Pontus and Bithynia, in a letter to Trajan, the Roman Emperor, written less than eighty years after the ascension of Christ, says, "The contagion of this superstition has seized not the city only, but the lesser towns and the open country, so that the temples have been almost forsaken."

Justin Martyr, who wrote about one hundred and six years after the ascension, makes this surprising statement:

"There is not a nation, either of Greek or Barbarian, or of any other name, even of those who wander in tribes, and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe, by the name of the crucified Jesus."

Testimonies of this kind might be multiplied, but they are needless.

Thus did the gospel spread, unaided by temporal power, with nothing to recommend it, but what it has now, with no earthly reward to offer its votaries but miseries and martyrdom, among people, who, by education, early prejudice and confirmed habits of gross iniquity were prepared to resist and reject it.

3. If the first preachers of Christianity had invented the system, they would have accommodated it more to the taste of their hearers.

"We preach Christ, whom ye crucified," could not have been a very welcome address to their countrymen, and to the rest of the world it must have appeared foolishness. Their whole creed was opposed to the natural feelings of the human heart.

4. It is incredible that a system of doctrines and precepts, exhibiting such consummate wisdom, such knowledge of human nature, so vast and complicated and yet so beautifully simple, should be the fabrication of a few illiterate men, taken from the humblest walks of life.

5. If the apostles were good men, they would never have attempted imposition; if they were bad men, they would not have contrived a system of such unparalleled purity and excellence.

6. That the writers of the Old and New Testaments were men of strict integrity, appears in the whole tenor of their writings. Every thing is related with the most charming simplicity. They describe the miracles of their Divine Master without note or comment. When they speak of their enemies it is without severity. And what is most remarkable, they record their own sins and follies, the meanness of their employments, and many other things, not at all calculated to forward their cause among the pharisaical Jews and philosophizing heathen. The purity of their lives is attested by their enemies, who, in spite of their hatred to this religion, were compelled to admire the characters it made.

7. The credibility of the Bible is further attested by the commemorative ordinances of circumcision, the passover and feast of tabernacles among the Jews, and baptism, the Lord's supper, and the sabbath, among Christians.

8. The exact fulfilment of the numerous prophecies of the Old and New Testaments forms absolute proof of their Divine origin. A multitude of instances might be mentioned; but a few examples will suffice.

Hosea (ix, 17) says of the Jews, "They shall be wanderers among the nations." Isaiah predicted the same thing. Of the accomplishment of these prophecies, we are witnesses.

The destruction of Babylon, one of the most remarkable events in ancient history, was foretold by Isaiah and Jeremiah. Cyrus, the Persian, was mentioned by name as the person whom God would employ in this work. This prophecy was delivered many years before the birth of Cyrus, when Babylon was in the height of her splendour, and her massive walls, towering to heaven, seemed destined to stand to the latest generations. Now, there is not a stone to tell where this city stood.

The destruction of Nineveh and Tyre, and the Babylonian, Persian, Grecian and Roman empires, was foretold long before they took place; the events, with all the attending circumstances, occurred precisely as had been predicted. The overthrow of the three last kingdoms was foretold by Daniel long before they existed.

The Old Testament abounds with prophecies of the coming of Christ. Isaiah, especially, describes the particulars of his birth, life and death with a minuteness so surprising, that infidels, to get away from the evidence of his inspiration, have pretended he must have lived after the events took place. But it is certain that he prophesied in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, who reigned about six hundred years before Christ.

Our Saviour predicted the circumstances of his own death and resurrection, the descent of the Holy Spirit, the destruction of Jerusalem, with the signs that would precede it, and the horrible events which would accompany it. Josephus records their dreadful fulfilment.

9. Another argument for the Divine origin of the Scriptures, is the blessed effect which they have had in all ages

and countries on the hearts and lives of men. Draw a line between the individuals, families and nations who read the Bible, and those who do not;—then look at the two groups.

10. But the Christian, in whose heart the love of God has been shed, needs none of these arguments to convince him that this precious volume is divine. As he reads, his feelings respond to its sacred truths. He knows his Father's writing.

Finally. "In considering this direct evidence of the truth of the Scriptures, it is important to observe that *there is no evidence against it.* Those, therefore, who reject the Bible, are compelled to maintain in opposition to positive, credible testimony, that the most important and extensive events on record have taken place without any adequate cause."

The principal objections urged against the authenticity of the Scriptures will now be considered.

1. It is sometimes asked, *Why did not the miracles of Christ convince all the Jews that he was their expected Messiah?*

Ans. There were two reasons for this. The opinion which prevailed among them that the Messiah was to come in regal splendour, set up a temporal dominion, and deliver them from the Roman yoke; and a belief that miracles were performed by the aid of evil spirits. The first made them desirous to find an excuse for not receiving Christ, the second supplied them with one.

2. It may be asked, Why was not the gospel embraced by all the Gentile world, as these obstacles did not exist among them?

True; but there were others equally difficult to overcome. For, besides the suffering and danger to which all who received it were exposed, the fact that the gospel first sounded out from Judea, was sufficient to make it disgusting. The Jews were held in utter contempt. A system founded by a poor young Jew, who lost his life in attempting to establish it, preached from house to house by a few illiterate fishermen, denounced by their own rulers, and rejected by their own countrymen, could present little to attract the attention, much less the regard of their proud, philosophizing neighbours.

3. Many other nations have books which they esteem

sacred; and it is asked, *Why are they not entitled to the same regard as ours?*

Ans. They have no evidence on which to rest their claims. They were not written at the time of the events they record; are not supported by prophecy or miracles, and are filled with absurdities which reason denounces as unworthy the Deity. They allow practices inconsistent with the welfare of society; and are very, very far removed from the pure morality of the gospel.

4. The prevalence of Mahomedanism has been urged as an argument against Christianity.

Ans. The religion of Mahomed was exactly suited to the depraved inclinations of the natural heart. It required no sacrifices, no self denial, and promised its votaries a heaven of sensual delight. Add to this, its founder was possessed of rank and fortune. Notwithstanding these advantages, he met with very little success, till he took to arms, and presented to his trembling captives the alternative, "death or conversion!"

Contrast this method of making converts at the point of the sword, with the language of the Founder of Christianity: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

5. There is no ground for the supposition that the Bible has been mutilated or corrupted. The profound veneration in which the Jews held the Old Testament, formed a sufficient safeguard for its preservation. As for the New, it is not easy to see how it could ever have been altered; for copies of it were scattered with the first churches throughout the world; and though many of these different versions are now extant, there is no material discrepancy among them.

2. The Bible bears no marks of corruption. It is exactly such a book as we might expect a revelation from heaven would be—making known the character of God, and disclosing the heart of man; explaining the end of our existence and presenting a code of laws that requires just that course of conduct which will secure happiness; and forbidding only such things as insure misery; the whole, enforced with sanctions worthy of a God.

Here are no traces of the spoiler's hand. No unhallowed pen has been permitted to mar the sacred pages. Had any mortal presumed to retouch the pictures drawn

by the Eternal hand, it could not have been concealed, and it would not have gone unpunished. There is a delightful certainty that the gracious words in our holy Bible, are the very same which were whispered to the souls of the sacred penmen.

6. There are some who admit, in general, that the Bible is divine, but, finding some of the doctrines too harsh for them, they have ventured to ascribe the offending passages to the bold and figurative style of the oriental writers —as if God could not write a book, and employ Jewish amanuenses, without catching something of the eastern style!

7. It is often asked, "*If this is a revelation from Heaven, why are so many nations ignorant of it?*"

Ans. The reasons for its not being universally received in the first ages of the church, have been already assigned. After those difficulties had ceased to exist—when the fires of persecution were extinguished by the conversion of Constantine, then Christianity had to pass through a severer trial—the ordeal of prosperity. Here she lost her brightness. Now that the path to honour and preferment lay through the church, it was thronged with formality and hypocrisy. From that time religion experienced a rapid declension. Its professors became loose in doctrine, and worse in practice. Popery, and the dark ages, succeeded. For a while it seemed as if true religion had taken her flight; but she had found a retreat in the valleys of Piedmont. There, through a long period of darkness, were preserved the true worshippers of God, and the Bible—unadulterated.

In the beginning of the sixteenth century, the reformation commenced. Since that time, the church has been shaking off the dust of the dark ages and recovering herself from the withering effects of royal favour.

Had the fervent zeal and undaunted resolution of the reformers filled the breasts of succeeding generations, the world would long before this, have been entirely evangelized. In the first establishment of the gospel dispensation God was pleased to afford supernatural aid, and then to leave the work to his children; but they have not been faithful, and this is the only reason that so many nations are yet ignorant of the word and character of God.

8. "As for the objections which are raised against, the

perspicuity of the Scriptures, those who are both pious and learned, know that they are generally founded in prepossession and want of understanding in spiritual things, or on ignorance of several customs, idioms and circumstances which were perfectly known when the Bible was written."

When we consider that it was written so many centuries ago, when the modes of expression were very different from our own, it is surprising, and a collateral evidence of its divinity, that it should be so plain.

A few of the most conspicuous evidences of the authenticity of the Scriptures have now been noticed. A host might be brought forward; but it is better to fix the eye of the mind steadily on a few objects, than to dazzle it by a multiplicity.

And now, let me ask you to weigh well these arguments. If you still doubt, read them once more. Remember, that by receiving the Bible, you hazard nothing; by rejecting it, every thing. In a matter of infinite importance, would you not be on the safe side? Even if you could prove the Bible a fiction, and the future a blank, what would be gained? A privilege to sin without fear. Would this liberty make you happy? Nothing could so effectually secure misery. It is the nature of sin, independently of future retribution, to create pain—as every sinner accustomed to watch his mental pulsations can testify.

Nothing then would be gained by banishing the Bible—but every thing would be lost. It would be striking out the sun of the moral world, and making it "the valley of the shadow of death." In afflictions there would be no God to go to—in difficulties, no heavenly wisdom to direct—in sickness, no consolation—in death, no hope.

Almost every individual is at some period of life borne down by sorrow, when earth and all its pleasures appear empty. At such times, what a miserable substitute are the (liberal, ennobling) views of the infidel, for the quieting truths and animating promises of the Bible! You will probably wish, then, that you could believe them; receive them now. Take this neglected volume, bind its sacred precepts on your heart,—and bless God that he has not left his best gift without full proof that it came from him.

LINES,

Written on hearing of Miss Wright's intention of visiting New England.

O, LOST to all the female heart holds dear,
Lady! why should thy haughty soul despise
All that light our dreary pathway here,
All that can shield us from the storms that rise
O'er mortal life?—how canst thou break the ties
Of social love, that death alone should sever;
And crush affection's kindred sympathies,
That trampled once shall spring no more for ever?

It is not ours to censure, but deplore;
Ah, who can boast a heart from error free!
Could we thy truth and innocence restore,
We with a sister's love would welcome thee;
But, in the pride of infidelity,
Tread not the shores our pilgrim fathers trod;
Where, from the scourge of persecution free,
They rear'd their temples to the Christian's God.

Thou canst not here thy pagan altar raise;
Thy temple would be worshipless and lone;
And dimly would thy taper, reason, blaze,
Where the refulgent lamp of truth hath shone.
We would our errors and our frailties own,
Not to *thy goddess*, but the God of heaven;
And kneeling low at the eternal throne,
Would, through a Saviour, hope to be forgiven.

Thy foot aspires to climb a lofty steep,
But not where fame's unfading laurels grow;
'Tis but a height that trembles o'er the deep,
And round its base oblivion's waters flow.
And vain thy toil,—no evergreen is there—
Man's firmer hand has cropp'd the loftiest bough;
And infidels like Shelly, Paine, Voltaire,
Have left no chaplet for the female brow.

O strive no longer in thy nightshade bower,
To rear a plant that cannot bloom below,
Whose verdant leaf and amaranthine flower
Shall stem the storms, and brave the blasts of woe:
For in the fields where Sharon's roses glow
Thou yet mayst rove, and "all may yet be well;"
Thou yet mayst plant the seeds of bliss below,
And rear a flower to bloom where angels dwell.

But O! delay not, time is rolling by,
To the vast ocean of eternity!
And soon thy spirit, wafted on its wave,
May tremble on the margin of the grave:
Ah! what shall it avail thee in that hour,
That fortune's glittering star for thee hath shone?
Or that thy mind on lofty wing had power
To soar where thought like mine hath never flown?
If we thy prostrate talents must deplore,
If all the genius thy Creator gave,
Shall, but to vanquish'd death, the sting restore,
And give again the victory to the grave.

E. B. H.

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CATHOLIC SPIRIT;

A SERMON,

BY THE REV. JOHN WESLEY.

"And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand," 2 Kings x, 15.

1. It is allowed even by those who do not pay this great debt, that love is due to all mankind; the royal law, "Thou shalt love thy neighbour as thyself," carrying its own evidence to all that hear it: and that, not according to the miserable construction put upon it by the zealots of old times, "Thou shalt love thy neighbour," thy relation, acquaintance, friend, "and hate thine enemy:" not so; "I say unto you," saith our Lord, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children [may appear so to all mankind] of your Father which is in heaven; who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

2. But it is sure, there is a peculiar love which we owe to those that love God. So David: "All my delight is upon the saints that are in the earth, and upon such as excel in virtue." And so a greater than he: "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another," John xiii, 34, 35. This is that love on which the apostle John so frequently and strongly insists: "This," saith he, "is the message that ye heard from the beginning, that we should love one another," 1 John iii, 11. "Hereby perceive we the love of God, because he laid down his life for us: and we ought [if love should call us thereto] to lay down our lives for the brethren," verse 16. And again: "Beloved, let us love one another: for love is of God. He that loveth not, knoweth not God; for God is love," chap. iv, 7, 8. "Not that we loved God, but that he loved us, and sent his Son

to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another," ver. 10, 11.

3. All men approve of this. But do all men practise it? Daily experience shows the contrary. Where are even the Christians who "love one another, as he hath given us commandment?" How many hindrances lie in the way! The two grand, general hindrances are, first, That they cannot all think alike; and, in consequence of this, secondly, They cannot all walk alike; but in several smaller points their practice must differ, in proportion to the difference of their sentiments.

4. But although a difference in opinions or modes of worship may prevent an entire external union; yet need it prevent our union in affection? Though we cannot think alike, may we not love alike? May we not be of one heart, though we are not of one opinion? Without all doubt we may. Herein all the children of God may unite, notwithstanding these smaller differences. These remaining as they are, they may forward one another in love and in good works.

5. Surely in this respect the example of Jehu himself, as mixed a character as he was of, is well worthy both the attention and imitation of every serious Christian. "And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him. And he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand."

The text naturally divides itself into two parts, first, A question proposed by Jehu to Jehonadab: "Is thine heart right, as my heart is with thy heart?" Secondly, An offer made on Jehonadab's answering, It is: "If it be, give me thine hand."

I. 1. And, first, let us consider the question proposed by Jehu to Jehonadab, "Is thine heart right, as my heart is with thy heart?"

The very first thing we may observe in these words, is, that here is no inquiry concerning Jehonadab's opinions. And yet it is certain, he held some which were very uncommon, indeed quite peculiar to himself; and some which had a close influence upon his practice; on which likewise he laid so great a stress, as to entail them upon his children's children, to their latest posterity.

This is evident from the account given by Jeremiah, many years after his death: "I took Jaazaniah and his brethren, and all his sons, and the whole house of the Rechabites,—and set before them pots full of wine and cups, and said unto them, Drink ye wine. But they said, We will drink no wine; for Jonadab [or Jehonadab] the son of Rechab our father" [it would be less ambiguous if the words were placed thus, Jehonadab *our father, the son of* Rechab; out of love and reverence to whom he probably desired his descendants might be called by his name] "commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents.—And we have obeyed and done according to all that Jonadab our father commanded us," Jer. xxxv, 3–10.

2. And yet Jehu (although it seems to have been his manner, both in things secular, and religious, to *drive furiously*, does not concern himself at all with any of these things, but lets Jehonadab abound in his own sense. And neither of them appears to have given the other the least disturbance, touching the opinions which he maintained.

3. It is very possible, that many good men now also may entertain peculiar opinions; and some of them may be as singular herein, as even Jehonadab was. And it is certain, so long as we know but *in part*, that all men will not see all things alike. It is an unavoidable consequence of the present weakness and shortness of human understanding, that several men will be of several minds in religion as well as in common life. So it has been from the beginning of the world, and so it will be "till the restitution of all things."

4. Nay further: Although every man necessarily believes that every particular opinion which he holds is true; (for to believe any opinion is not true, is the same thing as not to hold it; yet can no man be assured that all his own opinions, taken together, are true. Nay, every thinking man is assured they are not; seeing *Humanum est errare et nescire:* to be ignorant of many things, and to mistake in some, in the necessary condition of humanity. This, therefore, he is sensible is his own case. He knows in general, that he himself is mistaken;

although in what particulars he mistakes, he does not, perhaps he cannot know.

5. I say, perhaps he cannot know; for who can tell how far invincible ignorance may extend? Or (that comes to the same thing,) invincible prejudice?—which is often so fixed in tender minds, that it is afterwards impossible to tear up what has taken so deep a root. And who can say, unless he knew every circumstance attending it, how far any mistake is culpable? Seeing all guilt must suppose some concurrence of the will; of which he only can judge who searcheth the heart.

6. Every wise man, therefore, will allow others the same liberty of thinking, which he desires they should allow him; and will no more insist on their embracing his opinions, than he would have them to insist on his embracing theirs. He bears with those who differ from him, and only asks him, with whom he desires to unite in love, that single question, "is thy heart right, as my heart is with thy heart?"

7. We may, secondly, observe, that here is no inquiry made concerning Jehonadab's mode of worship; although it is highly probable there was, in this respect also, a very wide difference between them. For we may well believe Jehonadab, as well as all his posterity, worshipped God at Jerusalem: whereas Jehu did not; he had more regard to state policy than religion. And, therefore, although he slew the worshippers of Baal, and destroyed Baal out of Israel; yet from the convenient sin of Jeroboam, the worship of the golden calves, he departed not. 2 Kings x, 29.

8. But even among men of an upright heart, men who desire to "have a conscience void of offence," it must needs be, that, as long as there are various opinions, there will be various ways of worshipping God; seeing a variety of opinions necessarily implies a variety of practice. And as, in all ages, men have differed in nothing more than in their opinions concerning the Supreme Being, so in nothing have they more differed from each other, than in the manner of worshipping him. Had this been only in the heathen world, it would not have been at all surprising: for we know, these "by [their] wisdom knew not God;" nor, therefore, could they know how to worship him. But is it not strange, that even in

the Christian world, although they all agree in the general, "God is a Spirit, and they that worship him must worship him in spirit and in truth," yet the particular modes of worshipping God are almost as various as among the heathens?

9. And how shall we choose among so much variety? No man can choose for, or prescribe to, another. But every one must follow the dictates of his own conscience, in simplicity and godly sincerity. He must be fully persuaded in his own mind, and then act according to the best light he has. Nor has any creature power to constrain another to walk by his own rule. God has given no right to any of the children of men, thus to lord it over the conscience of his brethren; but every man must judge for himself, as every man must give an account of himself to God.

10. Although, therefore, every follower of Christ is obliged, by the very nature of the Christian institution, to be a member of some particular congregation or other, some church, as it is usually termed; (which implies a particular manner of worshipping God; for "two cannot walk together unless they be agreed;) yet none can be obliged by any power on earth, but that of his own conscience, to prefer this or that congregation to another, this or that particular manner of worship. I know it is commonly supposed, that the place of our birth fixes the church to which we ought to belong; that one, for instance, who is born in England, ought to be a member of that which is styled the church of England; and, consequently, to worship God in the particular manner which is prescribed by that church. I was once a zealous maintainer of this; but I find many reasons to abate of this zeal. I fear it is attended with such difficulties, as no reasonable man can get over: not the least of which is, that if this rule had took place, there could have been no reformation from popery; seeing it entirely destroys the right of private judgment, on which that whole reformation stands.

11. I dare not, therefore, presume to impose my mode of worship on any other. I believe it is truly primitive and apostolical: but my belief is no rule for another. I ask not, therefore, of him with whom I would unite in love, are you of my church? of my congregation? Do

you receive the same form of church government, and allow the same church officers with me? Do you join in the same form of prayer, wherein I worship God? I inquire not, do you receive the supper of the Lord in the same posture and manner that I do? Nor, whether, in the administration of baptism, you agree with me in admitting sureties for the baptized; in the manner of administering it; or the age of those to whom it should be administered? Nay, I ask not of you, (as clear as I am in my own mind,) whether you allow baptism and the Lord's supper at all? Let all these things stand by; we will talk of them, if need be, at a more convenient season; my only question at present is this, "Is thine heart right, as my heart is with thy heart?"

12. But what is properly implied in the question? I do not mean, What did Jehu imply therein? But what should a follower of Christ understand thereby, when he proposes it to any of his brethren?

The first thing implied is this: Is thy heart right with God? Dost thou believe his being, and his perfections? His eternity, immensity, wisdom, power; his justice, mercy, and truth? Dost thou believe, that he now "upholdeth all things by the word of his power?" And that he governs even the most minute, even the most noxious, to his own glory, and the good of them that love him? Hast thou a Divine evidence, a supernatural conviction, of the things of God? Dost thou "walk by faith, not by sight?" Looking not at temporal things, but things eternal?

13. Dost thou believe in the Lord Jesus Christ, "God over all, blessed for ever?" Is he revealed in thy soul? Dost thou know Jesus Christ and him crucified? Does he dwell in thee, and thou in him? Is he formed in thy heart by faith? Having absolutely disclaimed all thy own works, thy own righteousness, hast thou "submitted thyself unto the righteousness of God," which is by faith in Christ Jesus? Art thou "found in him, not having thy own righteousness, but the righteousness which is by faith?" And art thou, through him, "fighting the good fight of faith, and laying hold of eternal life?"

14. Is thy faith ενεργεμενη δι' αγαπης,—*filled with the energy of love?* Dost thou love God, I do not say, "above all things;" for it is both an unscriptural and an ambiguous expression; but "with all thy heart, and with all

thy mind, and with all thy soul, and with all thy strength?" Dost thou seek all thy happiness in him alone? And dost thou find what thou seekest? Does thy soul continually "magnify the Lord, and thy spirit rejoice in God thy Saviour?" having learned "in every thing to give thanks," dost thou find "it is a joyful and a pleasant thing to be thankful?" Is God the centre of thy soul? The sum of all thy desires? Art thou accordingly laying up thy treasure in heaven, and counting all things else dung and dross? Hath the love of God cast the love of the world out of thy soul? Then thou art "crucified to the world;" thou art dead to all below; and thy "life is hid with Christ in God."

15. Art thou employed in doing "not thy own will, but the will of him that sent thee?" Of him that sent thee down to sojourn here awhile, to spend a few days in a strange land, till, having finished the work he hath given thee to do, thou return to thy Father's house? Is it thy meat and drink "to do the will of thy Father which is in heaven?" Is thine eye single in all things? Always fixed on him? Always looking unto Jesus? Dost thou point at him in whatsoever thou doest? In all thy labour, thy business, thy conversation? Aiming only at the glory of God in all;—"whatsoever thou doest, either in word or deed, doing it all in the name of the Lord Jesus; giving thanks unto God, even the Father through him?"

16. Does the love of God constrain thee to serve him with fear,—to "rejoice unto him with reverence?" Art thou more afraid of displeasing God, than either of death or hell? Is nothing so terrible to thee as the thought of offending the eyes of his glory? Upon this ground, dost thou "hate all evil ways," every transgression of his holy and perfect law; and herein "exercise thyself to have a conscience void of offence towards God and towards man?"

17. Is thy heart right towards thy neighbour? Dost thou love, as thyself, all mankind without exception? "If you love those only that love you, what thank have ye?" Do you "love your enemies?" Is your soul full of good will, of tender affection towards them? Do you love even the enemies of God, the unthankful and unholy? Do your bowels yearn over them? Could you "wish yourself [temporally] accursed" for their sake? And do you show this, by "blessing them that curse you, and pray-

ing for those that despitefully use you, and persecute you?"

18. Do you show your love by your works? While you have time, as you have opportunity, do you in fact "do good to all men," neighbours or strangers, friends or enemies, good or bad? Do you do them all the good you can; endeavouring to supply all their wants; assisting them both in body and soul, to the uttermost of your power?—If thou art thus minded, may every Christian say, yea, if thou art but sincerely desirous of it, and following on till thou attain, then "thy heart is right, as my heart is with thy heart."

II. 1. "If it be, give me thy hand." I do not mean, "Be of my opinion." You need not: I do not expect or desire it. Neither do I mean, "I will be of your opinion." I cannot: it does not depend on my choice: I can no more think, than I can see or hear, as I will. Keep you your opinion: I mine; and that as steadily as ever. You need not even endeavour to come over to me, or bring me over to you. I do not desire you to dispute those points, or to hear or speak one word concerning them. Let all opinions alone on one side and the other: only "give me thine hand."

2. I do not mean, "Embrace my modes of worship: or, I will embrace yours." This also is a thing which does not depend either on your choice or mine. We must both act, as each is fully persuaded in his own mind. Hold you fast that which you believe is most acceptable to God, and I will do the same. I believe the episcopal form of church government to be scriptural and apostolical. If you think the Presbyterian or Independent is better, think so still, and act accordingly. I believe infants ought to be baptized; and that this may be done either by dipping or sprinkling. If you are otherwise persuaded, be so still, and follow your own persuasion. It appears to me that forms of prayer are of excellent use, particularly in the great congregation. If you judge extemporary prayer to be of more use, act suitably to your own judgment. My sentiment is, that I ought not to forbid water, wherein persons may be baptized; and, that I ought to eat bread and drink wine, as a memorial of my dying Master: however, if you are not convinced of this, act according to the light you have. I have no

desire to dispute with you one moment, upon any of the preceding heads. Let all these smaller points stand aside. Let them never come into sight. "If thine heart is as my heart," if thou lovest God and all mankind, I ask no more: "give me thine hand."

3. I mean, first, love me: and that not only as thou lovest all mankind; not only as thou lovest thine enemies, or the enemies of God, those that hate thee, "that despitefully use thee and persecute thee;" not only as a stranger, as one of whom thou knowest neither good nor evil;—I am not satisfied with this;—no; "If thine heart be right, as mine with thy heart," then love me with a very tender affection, as a friend that is closer than a brother; as a brother in Christ, a fellow citizen of the New Jerusalem, a fellow soldier engaged in the same warfare, under the same Captain of our salvation. Love me as a companion in the kingdom and patience of Jesus, and a joint heir of his glory.

4. Love me (but in a higher degree than thou dost the bulk of mankind) with the love that is *long suffering and kind;* that is patient; if I am ignorant or out of the way, bearing and not increasing my burden; and is tender, soft, and compassionate, still;—that *envieth not*, if at any time it please God to prosper me in his work even more than thee. Love me with the love that *is not provoked*, either at my follies or infirmities; or even at my acting (if it should sometimes so appear to thee) not according to the will of God. Love me so as to *think no evil* of me; to put away all jealousy and evil surmising. Love me with the love that *covereth all things;* that never reveals either my faults or infirmities;—that *believeth all things;* is always willing to think the best, to put the fairest construction on all my words and actions;—that *hopeth all things;* either that the thing related was never done; or not done with such circumstances as are related; or, at least, that it was done with a good intention, or in a sudden stress of temptation. And hope to the end, that whatever is amiss, will, by the grace of God, be corrected; and whatever is wanting, supplied, through the riches of his mercy in Christ Jesus.

5. I mean, secondly, Commend me to God in all thy prayers; wrestle with him in my behalf, that he would speedily correct what he sees amiss, and supply what is

wanting in me. In thy nearest access to the throne of grace, beg of him, who is then very present with thee, that my heart may be more as thy heart, more right both towards God and towards man; that I may have a fuller conviction of things not seen, and a stronger view of the love of God in Christ Jesus; may more steadily walk by faith, not by sight; and more earnestly grasp eternal life. Pray that the love of God, and of all mankind, may be more largely poured into my heart; that I may be more fervent and active in doing the will of my Father which is in heaven; more zealous of good works, and more careful to abstain from all appearance of evil.

6. I mean, thirdly, Provoke me to love and to good works. Second thy prayer, as thou hast opportunity, by speaking to me, in love, whatsoever thou believest to be for my soul's health. Quicken me in the work which God has given me to do, and instruct me how to do it more perfectly. Yea, "smite me friendly, and reprove me," wherein soever I appear to thee to be doing rather my own will, than the will of him that sent me. O speak and spare not, whatever thou believest may conduce, either to the amending my faults, the strengthening my weakness, the building me up in love, or the making me more fit, in any kind, for the Master's use.

7. I mean, lastly, Love me not in word only, but in deed and in truth. So far as in conscience thou canst, (retaining still thy own opinions, and thy own manner of worshipping God,) join with me in the work of God, and let us go on hand in hand. And thus far, it is certain, thou mayest go. Speak honourably, wherever thou art, of the work of God, by whomsoever he works, and kindly of his messengers. And if it be in thy power, not only sympathize with them when they are in any difficulty or distress, but give them a cheerful and effectual assistance, that they may glorify God on thy behalf.

8. Two things should be observed with regard to what has been spoken under this last head: the one, that whatsoever love, whatsoever offices of love, whatsoever spiritual or temporal assistance, I claim from him whose heart is right, as my heart is with his; the same I am ready, by the grace of God, according to my measure, to give him: the other, that I have not made this claim in behalf of myself only, but of all whose heart is right to-

wards God and man, that we may all love one another as Christ hath loved us.

III. 1. One inference we may make from what has been said. We may learn from hence, what is a catholic spirit.

There is scarce any expression which has been more grossly misunderstood, and more dangerously misapplied, than this: but it will be easy for any who calmly consider the preceding observations, to correct any such misapprehensions of it, and to prevent any such misapplication.

From hence we may learn, first, That a catholic spirit is not *speculative* latitudinarianism. It is not an indifference to all opinions: this is the spawn of hell, not the offspring of heaven. This unsettledness of thought, this being "driven to and fro, and tossed about with every wind of doctrine," is a great curse, not a blessing; an irreconcilable enemy, not a friend to true catholicism. A man of a truly catholic spirit, has not now his religion to seek. He is fixed as the sun, in his judgment concerning the main branches of Christian doctrine. It is true, he is always ready to hear and weigh whatsoever can be offered against his principles; but as this does not show any wavering in his own mind, so neither does it occasion any. He does not halt between two opinions, nor vainly endeavour to blend them into one. Observe this, you who know not what spirit ye are of; who call yourselves men of a catholic spirit, only because you are of a muddy understanding; because your mind is all in a mist; because you have no settled, consistent principles, but are for jumbling all opinions together. Be convinced, that you have quite missed your way; you know not where you are. You think you are got into the very spirit of Christ; when, in truth, you are nearer the spirit of antichrist. Go, first, and learn the first elements of the gospel of Christ, and then shall you learn to be of a truly catholic spirit.

2. From what has been said, we may learn, secondly, That a catholic spirit is not any kind of *practical* latitudinarianism. It is not indifference as to public worship, or as to the outward manner of performing it. This, likewise, would not be a blessing but a curse. Far from being a help thereto, it would, so long as it remained, be an unspeakable hindrance to the worshipping of God in

spirit and in truth. But the man of a truly catholic spirit, having weighed all things in the balance of the sanctuary, has no doubt, no scruple at all, concerning that particular mode of worship wherein he joins. He is clearly convinced, that *this* manner of worshipping God is both scriptural and rational. He knows none in the world which is more scriptural, none which is more rational. Therefore, without rambling hither and thither, he cleaves close thereto, and praises God for the opportunity of so doing.

3. Hence we may, thirdly, learn, That a catholic spirit is not indifference to all congregations. This is another sort of latitudinarianism, no less absurd and unscriptural than the former. But it is far from a man of a truly catholic spirit. He is fixed in his congregation as well as his principles. He is united to one, not only in spirit, but by all the outward ties of Christian fellowship. There he partakes of all the ordinances of God. There he receives the supper of the Lord. There he pours out his soul in public prayer, and joins in public praise and thanksgiving. There he rejoices to hear the word of reconciliation, the gospel of the grace of God. With these his nearest, his best beloved brethren, on solemn occasions, he seeks God by fasting. These particularly he watches over in love, as they do over his soul; admonishing, exhorting, comforting, reproving, and every way building up each other in the faith. These he regards as his own household; and therefore, according to the ability God has given him, naturally cares for them, and provides that they may have all the things that are needful for life and godliness.

4. But while he is steadily fixed in his religious principles, in what he believes to be the truth as it is in Jesus; while he firmly adheres to that worship of God which he judges to be most acceptable in his sight; and while he is united, by the tenderest and closest ties, to one particular congregation,—his heart is enlarged towards all mankind, those he knows, and those he does not; he embraces with strong and cordial affection, neighbours and strangers, friends and enemies. This is catholic, or universal love. And he that has this is of a catholic spirit. For love alone gives the title to this character: catholic love is a catholic spirit.

5. If then we take this word in the strictest sense, a man of a catholic spirit is one who, in the manner above mentioned, gives his hand to all whose hearts are right with his heart: one who knows how to value, and praise God for, all the advantages he enjoys, with regard to the knowledge of the things of God, the true scriptural manner of worshipping him, and, above all, his union with a congregation fearing God and working righteousness: one who, retaining these blessings with the strictest care, keeping them as the apple of his eye, at the same time loves,—as friends, as brethren in the Lord, as members of Christ and children of God, as joint partakers now of the present kingdom of God, and fellow heirs of his eternal kingdom,—all of whatever opinion, or worship, or congregation, who believe in the Lord Jesus Christ; who love God and man; who rejoicing to please, and fearing to offend God, are careful to abstain from evil, and zealous of good works. He is the man of a truly catholic spirit, who bears all these continually upon his heart; who, having an unspeakable tenderness for their persons, and longing for their welfare, does not cease to commend them to God in prayer, as well as to plead their cause before men; who speaks comfortably to them, and labours by all his words, to strengthen their hands in God. He assists them to the uttermost of his power in all things, spiritual and temporal. He is ready "to spend and be spent for them;" yea, to lay down his life for their sake.

6. Thou, O man of God, think on these things! If thou art already in this way, go on. If thou hast heretofore mistook the path, bless God who hath brought thee back! And now run the race which is set before thee, in the royal way of universal love. Take heed, lest thou be either wavering in thy judgment, or straitened in thy bowels: but keep an even pace, rooted in the faith once delivered to the saints, and grounded in love, in true catholic love, till thou art swallowed up in love for ever and ever!

LINES

Written on reading Stella's account of the deceitfulness of human friendship.

How true the tale which Stella does relate,
Of treach'rous love, and subtle friendship's guise!
A thousand Stellas can such woes repeat,
Yet triumph in the cause that made them wise.

From *disappointment* cordial pleasures spring;
Suffering and joy unsever'd *here* remain:
The rose its thorn, the honey has its sting,
And every pleasure has its *sister* pain.

Yet till home-taught experience has impress'd
The awful truth upon our bleeding heart,
Unmingled happiness we think possess'd,
Amidst the glare of nature and of art.

But nature's soil can ne'er produce the fruit
Which was alone for paradise design'd:
Pure love, in "God, in reason strikes its root;"
Sincere and lasting, as it is refined.

Nor youth's fantastic fires, nor passion's flame:
(Imagination's wild prolific brood)
Avarice, ambition, honour, wealth, or fame,
Nobility or titles, birth or blood.

Not these our bliss or greatness can restore:
In consentaneous sound they all agree;
"We all are poor, as poverty is poor:
"True happiness can ne'er be found in *me*."

Where then will love, will sacred love reside?
Parent of joy, and source of pure delight!
Is it to dust and vanity allied?
Will it with sin and misery unite?

Alas! she will not. Heaven with heaven combines;
Christian and Belial never can agree,
For God has drawn th' insuperable lines,
And can't reverse his irreversed decree.

The courtier, statesman, hero, poet, sage,
Graced with deep learning or loquacious wit;

Profound in Grecian or in Latin page;
Train'd up at Zeno's or Gamaliel's feet:

Renown'd in arms, and famed in councils, clear,
Sagacious, prudent, enterprising, bold,
Determined, firm, assiduous, sincere,
Unawed by menace, and unbribed by gold.

Nor sounds, nor sights, nor fragrant smells, nor taste:
Let art and fancy, fertile nature join:
The *good* alone in social love are blest,
And they who know it, know it *all* divine.

Let other bosoms glow with other fires,
And bask in fortune's or in beauty's ray;
Be mine the joy which piety inspires,
Be mine those charms which never will decay.

Though poverty and pain, reproach and loss,
(Unenvied treasures!) be my portion here;
Still be my only glory in the cross,
My life, my wealth, my bliss, my heaven be there.

The cross and Jesus be my only theme,
Set free from every earth-born wish and care;
While kindling ardours fire my soul for him,
Whom cherubs call "The everlasting fair."

But if to lower bliss I must attend,
While travelling to my father's courts above,
Be *mine* the Saviour's, and the sinner's *friend*,
Who Jesus loving, *all* mankind doth love.

In holy fellowship let me unite,
Where Christ in all his plenitude doth dwell;
And have in saints, *abiding*, pure delight,
Where graces shine, and virtue doth excel.

Psalm xlvi.

On God supreme our hope depends;
Whose omnipresent sight
Through all the pathless realms extends,
Of uncreated night.

Plunged in the gulf of deep distress,
To him we raise our cry;

His mercy bids our sorrows cease,
And fills our tongues with joy.

Though earth her ancient seat forsake,
By pangs convulsive torn;
Though her self-balanced fabric shake,
And troubled nature mourn:

Though hills be in the ocean lost,
With all their shaggy load,
No fear shall e'er invade the just,
Or shake his trust in God.

In vain the unbottom'd wild abyss
Its force tumultuous pours,
In vain the watery legions rise
Loud thundering o'er the shores.

What though the frighten'd mountains nod,
Shook by the rolling war?
Sion secure enjoys the flood
Wide wasting from afar!

The Lord most high on Sion's hill
Has fix'd his sure abode;
Nor dare the threatening waves assail
The city of our God!

The stormy winds and wild abyss,
The almighty word obey;
Which rules the raging of the sea,
And points the storm its way.

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CHRIST IS ALL.

COLOSSIANS iii, 11.

GREAT pains have been taken by certain persons in our day, to destroy our faith in the deity of Christ; and as the heart of man is prone to error, a few have been seduced by such deceivers. Our object in these pages, therefore, is to offer to the reader's consideration some old texts, and old arguments, which are calculated to establish the wavering in a belief of the deity of Jesus Christ. We can have no better antidote to the poison which semi-infidels circulate, than the Holy Scriptures: "Search the Scriptures," said our blessed Lord, "for in them ye think ye have eternal life; and they are they which testify of me," John v, 39. We have not room to consider the objections which heresy brings against the doctrine of the Trinity in Unity, but those objections have been triumphantly met, again and again, and the foundation on which orthodox Christianity is reared, remains unshaken. "For other foundation can no man lay than that is laid, which is Jesus Christ," 1 Cor. iii, 11.

"It is agreed on all hands," says Mr. Fletcher, "that the Supreme Being (compared with all other beings) is *one*—one Creator over numberless creatures; one infinite Being over myriads of finite beings; one eternal Intelligence over millions of temporary intelligences. In *this sense* true Christians are all *Unitarians*. But if the Supreme Being is *one* when he is compared to all created beings, shall we quarrel with him, if he informs us, that although he has no second in the universe of creatures, yet *in himself* he exists after a wonderful manner, insomuch that his one eternal and perfect essence subsists *without division or separation* under *three* adorable distinctions, which are sometimes called *the Father, the Son, and the Holy Ghost;* and sometimes *the Father, the Word, and the Spirit? Shall the thing formed say to him that formed it, Why hast thou made me thus?* or why dost thou exist after such a manner?" See Fletcher's "Rational Vindication," in answer to Priestley.

We know of no persons who err more criminally than

those who worship *two Gods.* They are generally called Arians, and are also known by other names. They believe that there is one *eternal* and *almighty* God, called the *Father*, and *another God*, who is *not eternal*, but is God's Son, the *mighty* God, inferior in essence to the Father. Thus they pay homage to two Gods—a *great God* and a *little God.* They endeavour to father upon Trinitarians the most palpable absurdities, by saying that we declare that *three persons* are *one person*, and *three Gods* but *one God.* Trinitarians say no such thing. "Their creeds contain no such contradictions." We believe the Father, Son, and Holy Ghost, are *one* in essence. They are one God, but this one God manifests himself to us in three divine subsistences, or modes of existence, intimately and inseparably joined. The Scriptures represent each of these subsistences bearing a part in our creation: "And God said, Let *us* make man in *our* image, in *our* likeness," Genesis i, 26. And the same authority represents the Father as planning, the Word as executing, and the Spirit as perfecting the work of our new creation.

All attempts to show that the doctrine of a Trinity in Unity implies a contradiction, have failed. "A contradiction," says Dr. Horsley, "is only when two contraries are affirmed of the same thing, and in the same respect. Let this be kept in view, and the sophism resorted to on this point by the adversaries of our faith will be easily detected. They urge that the same thing cannot be *three* and *one;* that is, if the proposition has any meaning at all, in the same respect, the *three* persons are not *one* person, and the *one* God is not *three* Gods. But it is no contradiction to say that in different respects the three may be one; that is, that in respect of *persons* they shall be three, and in respect of *Godhead, essence*, or *nature*, they shall be one. The manner of the thing is a perfectly distinct question, and its incomprehensibility proves nothing but that we are finite creatures and not God." It is a striking remark of Bishop Brown, that we are not required to "believe any mystery in the matter: the mystery does not lie in the fact but in the *manner*, with which we have nothing to do." As for difficulties, where will you find so many as in the Arian scheme; for they ascribe creation and redemption, not to Jehovah, but to

a creature; for however high they exalt their inferior deity, he is a creature still.

But we do not intend to dwell on this point, our object being chiefly to maintain the supreme divinity of Christ. The scriptures that speak of him may be reduced to two classes. In the one he is spoken of as the *eternal Jehovah:* "I and my Father are one," John x, 30. In the other his *human nature* is spoken of: "My Father is greater than I," John xiv, 28. This key will unlock the apparent difficulties of revelation in regard to Jesus Christ. Christ is an official name signifying *Messiah* or *Anointed.* He must be *man*, that satisfaction may be made in the same nature that sinned; and he must be God, because no mere creature could procure salvation for the guilty and depraved: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people," Heb. ii, 16, 17. Well might St. Paul exclaim, "Great is the mystery of godliness. God was manifest in the flesh," &c, 1 Tim. iii, 16.

The apostle speaks in the chapter whence we have selected our motto, of "putting off the old man and his deeds," and he affirms that the Colossians had "put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all." Christianity reveals God to us as our Redeemer, and enjoins upon us to devote all that we have and are to his service. So that in this religion Christ is all, and in all. He is every thing essential in the salvation of sinners, and he is this to all, and *in all* who are created anew unto good works. There is no partiality—no respect of person: "And there is none other name under heaven given among men, whereby we must be saved," Acts iv, 12. He is the same Lord, and his power and grace the same for all and to all that call upon him.

A valuable writer observes that "the New Testament can never be understood and explained but by the Old." If the *names*, therefore, which God hath ascribed to the

Divine nature, in order to raise proper ideas of himself and his grace to man, and which consequently are peculiar to the Divine nature; if these are by him, or by his inspiration, applied to the *Messiah*, they are not and cannot be *falsely* applied; if the *titles* then are truly his, the sense of those titles must as truly belong to him; and consequently he will stand declared to be JEHOVAH, with respect to his own *proper subsistence*, and *God* and *man* in one CHRIST, with respect to his office in the redemption of sinners.

The *Father* is called JEHOVAH, so is *Christ*—therefore, Christ is the supreme God, the Jehovah of the Old Testament. This title is expressive of the appropriate, the incommunicable nature of God. To apply it to any creature would be blasphemy. It is not a name of office, but of essence. An apostle's comment on this word is, "*He that is, and was, and is to come.*" The learned tell us that our translators have generally rendered the Hebrew word Jehovah by the word Lord, and in order that common readers may know when this is the case, they have put the word Lord in *capitals*. The distinction may be observed in the 110th Psalm, "The LORD said unto my Lord," and in many other places. This incommunicable name is applied to Christ: see Isaiah lx, 16, "I the LORD [Jehovah] am thy Saviour, and thy Redeemer, the mighty One of Jacob." If this name then be applied to Christ in the Holy Scriptures, it furnishes infallible evidence of his supreme divinity. Now we have many examples in which this name is so applied. Turn to Jer. xxiii, 5, 6, "Behold, the days come, saith the LORD, [Jehovah] that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD [Jehovah] OUR RIGHTEOUSNESS." This can be applied to the Messiah alone. A convincing proof of the deity of Jesus will be found in Isaiah, chap. xliii, in which Jehovah is styled the Saviour, and is said to save and redeem. "I, even I, am Jehovah, and beside me there is *no Saviour*." But Jesus Christ is emphatically the Saviour; therefore, Jesus Christ must be Jehovah. "As or our Redeemer, the LORD [Jehovah] of hosts is his

name, the holy One of Israel," Isa. xlvii, 4. "For thy Maker is thine husband; the LORD [Jehovah] of hosts is his name; and thy Redeemer, the holy One of Israel; the God of the whole earth shall he be called," Isa. liv, 5: see Psalm xix, 14; lxxviii, 35; Isaiah xliv, 6, 24; xlviii, 17; xlix, 7, 26; liv, 8; lx, 16. In chapter xl of Isaiah it is written, "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, [Jehovah,] make straight in the desert a highway for our God." The evangelist Matthew says that this was the voice of John the Baptist, and the Baptist said he came to prepare the way of Christ. If you will turn to chapter i, of the Gospel according to St. John, you will find the Baptist asserting that he came to prepare the way of Jehovah. So by comparing Isaiah with John the supreme divinity of Christ is maintained. "*Christ is all.*" He is Lord of all, King of kings, and Lord of lords. "*Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands: They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail,*" Heb. i, 10–12.

GOD is the next title which we shall consider as applied to *Christ.* We are aware that this word is used in a higher, and sometimes in a lower sense, but it is easy to show that it is not used in an inferior sense when applied to Christ. Watson observes, "that the import of the title God, in its highest sense, includes all the excellences and glories of the Divine nature, on which alone such a dominion as is ascribed to God could be maintained:" if that title be found ascribed to Christ at any period, in this its highest sense, it will prove, not as the Arians would have it, his dominion only, but his divinity; and it is no answer to this at all to say that men are sometimes called gods in the Scripture. In the New Testament the word God in the singular is never applied to any man, and it is even a debated matter whether it is ever a human appellation, either in the singular or in the plural, in the Old Testament, the passages quoted being probably elliptical, or capable of another explanation: "See I have made thee *a god* to Pharaoh,"

Ex. vii, 1; this seems to be explained by chap. iv, 16, "Thou shalt be to him *instead* of God;" "I have said ye are gods." Parkhurst supposes an ellipsis of *Caph*, "I have said ye are *as* gods." But this is not important: if, in its highest sense, it is found used of Christ, it matters not to how many persons it is applied in its lower, or as a merely figurative appellation. In 2 Samuel, chapter xxii, it is written, "For who is God, save the LORD," [Jehovah]; Psalm xviii, 31, "For who is God save the LORD;" Matt. i, 22, 23, "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, A virgin shall bring forth a son, and they shall call his name EMMANUEL, which being interpreted, is GOD with us." This descriptive title is, therefore, expressive of the deity of Christ—and this sentiment is confirmed by what Isaiah says of the same glorious personage in a subsequent chapter to that from which the evangelist quotes. "His name shall be called Wonderful, Counsellor, the *mighty God*." This proves that the term God, in the highest sense, is applied to Christ. Bishop Pearson says, "First, he is '*Immanu*,' that is, *with us*, for he hath dwelt among us; and when he parted from the earth, he said to his desciples, 'I am *with you alway*, even unto the end of the world.' Secondly, he is *El*, and that name was given him, as the same prophet testified, 'his name shall be called *Wonderful, Counsellor*, the MIGHTY GOD.' He then who is both properly called EL, that is, *God*, and is also really IMMANU, that is, *with us*, must, infallibly, be that 'IMMANUEL,' who is '*God with us*:' no inferior deity, but invested with the full and complete attributes of absolute divinity—'the mighty God.' In Isa. xxxv, 4, 5, it is written, 'Behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened,' &c. These were the signs of the Messiah's advent, and when the disciples of the Baptist inquired of him whether he was the Christ, he adduced these signs as the evidences of his person and dignity. Christ, therefore, by applying them to himself, applies the names that accompany them: Isa. xliv, 6, 'Thus saith the LORD [Jehovah] the King of Israel, and his Redeemer, the LORD of hosts, [Jehovah of Sabbaoth,] I am the first, and I am the last; and besides me there

is no God;' Isa. xlv, 15, 31, 'O God of Israel, the Saviour.' 'There is no God else beside me, a just God, and a Saviour;' Isa. xlviii, 17, 'Thus saith the LORD, [Jehovah,] thy Redeemer, the holy One of Israel; I am the LORD thy God;' Hosea xiii, 4, 'I am the LORD thy God, and thou shalt know no God but me, for there is no Saviour beside me.'" We might multiply passages of this sort, but we conceive it to be unnecessary. The argument founded on these passages is convincing. No one who credits the Scriptures will have the hardihood to deny that Christ is the Saviour. The Arians, with all their inconsistencies, admit it. But *the Saviour*, according to the oracles of God, must be *Jehovah Jesus*, and therefore, he is the supreme God. The ancient church had no idea of a God less than Jehovah—no hope of salvation from an inferior being. They knew that God alone could swallow up death in victory, and they exulted in the prospect of his incarnation in the following language: "Lo, this is our God; we have waited for him, and he will save us: this is the LORD, [Jehovah,] we have waited for him, we will be glad and rejoice in his salvation," Isa. xxv, 9.

We will now furnish a few passages from the New Testament, which show that the title GOD in the highest sense applies to *Christ:* Heb. i, 8, "But unto the Son, he saith, Thy throne, O God, is for ever and ever." This passage is strong proof of the deity of Christ. True the correctness of our translation in this instance has been denied, but it has stood the test of severe criticism, and it is impossible for the opposers of our Lord's divinity to destroy its force; see Clarke's Commentary, vol. vi, pp. 656–58; also, Bishop Horsley's Letters. In 1 John v, 20, Christ is called "the true God and eternal life;" Rom. ix, 5, "Christ came, who is over all, God blessed for ever." Doddridge observes that this is "a memorable text, and contains a proof of Christ's proper deity which the opposers of that doctrine have never been able, nor ever will be able to answer." An able commentator observes on this text in connexion with Colossians i, 16, 17, Rev. v, 12–13, and other passages, that we shall find that he is not a *God* by investiture of office, but properly and essentially such; for, it is impossible to convey in human language, to human apprehension, a more com-

plete and finished display of *what* is *essential* to *Godhead*, indivisible *from* it, and incommunicable to any created nature, than what is contained in the above verses. And while these words are allowed to make a part of Divine revelation, the *essential Godhead* of Jesus Christ will continue to be a doctrine of that revelation. I pass by the groundless and endless conjectures about reversing some of the particles, and placing points in different positions, as they have all been invented to get rid of the doctrine of Christ's divinity, which is so obviously acknowledged by the simple text: it is enough to state that there is no *omission* of these important words in any manuscript, or *version*, yet discovered. "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God," Phil. ii, 5, 6. To subsist in the "form of God,' and to be "equal with God," must mean to be essentially God; Titus iii, 13, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;" John i, 1, "In the beginning was the Word, and the Word was with God, and the Word was God." This text alone is sufficient warrant for our faith in the supreme divinity of Christ. That Christ is here meant, cannot be successfully controverted, for we are told by the evangelist that the Word who was in the beginning, who was with God, and who was God, was also "made flesh and dwelt among us," not by the conversion of the Godhead into flesh, but by taking the manhood into God. *Jesus Christ*, therefore, is the *Word*. These texts are an ample refutation of the Socinian and Arian heresies. We request the reader attentively to consider the first chapter of the gospel according to St. John, where he will find irrefragable proof of the deity of Christ. That this *Word* or *Logos* is also Jehovah the prophets teach us. In the fifteenth chapter of Genesis, we read that "the *Word of the Lord* came unto Abram, saying, Fear not Abram: I am thy shield." "By the Word of the Lord," says the psalmist, "were the heavens made, and all the host of them by the breath of his mouth." Now look at the book of Neh. ix, 6, and you will read the following passage; "Thou, even thou art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all that is therein, and thou preservest

them all; and the host of heaven worshippeth thee." Dr Watts, therefore, sings as correctly as beautifully—

"Twas this almighty WORD that all things made,
He grasps whole nature in his single hand:
All the eternal truths in him are laid,
The ground of all things and their head,
The circle where they move, and centre where they stand."

Again: Isa. xliv, 24, "I am the LORD that maketh all things, that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." But all things were made by Christ the WORD, and "without him was not any thing made that was made." Christ, therefore, is Jehovah. The passages which we have quoted from the New Testament are a sufficient refutation of that heresy which denies the absolute divinity of Christ. So the reader will think, unless like certain modern *semi-infidels*, who would deceive the people, he supposes "it possible for a creature to create," and not only to create all other created things, but himself also. For if Christ be not God in the *highest sense*, he is a creature, and if not any thing that was made was made without him, then he made himself.

We have not room to notice all the titles applied to Christ, therefore we proceed very briefly to consider the attributes ascribed to him.—These attributes are not only moral, but such as are incommunicable. *Omnipotence* is ascribed to Christ. In the book of Revelation he declares, "I am the Almighty." This attribute was exerted in the creation of the universe. And this stupendous work is the work of Christ. St. John affirms, that "all things were made by him, and without him was not any thing made that was made." There are but two kinds of beings in existence, God and his creatures. Now as Christ made all things, he must be omnipotent. St. Paul in his epistle to the Colossians, i, 16, 17, "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him, and he is before all things, and by him all things consist." We earnestly desire the reader to consult Clarke's Commentary on this text, vol. 6, pp. 490–91. *Eternity* is ascribed to Christ: he declares himself to be "Alpha and Omega, the beginning and the end, the first and the last." Now com-

pare this passage from Revelation with Isa. xlv, 6; and the eternity of Christ is proved: "I am the first, and I am the last, and beside me there is no God." His *unchangeableness* is asserted by Paul to the Hebrews, "Jesus Christ, the same yesterday, to-day, and for ever." And he is not only immutable, but *omnipresent.* He fills all space. He said to his ministers, "Lo, I am with you alway, even unto the end of the world." And again; "When two or three are gathered together in my name, there am I in the midst of them," Matthew xxviii, 20. Christ *knows all things.* Peter said to his master, "Lord, thou knowest all things." None but Jehovah is *omnipotent, omniscient,* omnipresent, and immutable, therefore *Christ* is JEHOVAH.

That the disciples of Jesus Christ *worshipped him* as a divine person, and also enjoined this upon all Christians, cannot be successfully controverted. The worship they paid him was of the highest order. Angels are commanded to worship him: see Heb. i, 6. And Christ required all men to honour the Son, even as they honour the Father: see John, ch. 5. St. Paul affirms, "that at the name of Jesus every knee should bow;" and many passages of similar import might be quoted. Now, when we take into consideration that angels and men are prohibited worshipping any other being but Jehovah, and that Christ required all men to worship himself, it follows, of course, that Christ is the supreme God.

The true believer has *internal evidence* of the divinity of Christ, for he has been regenerated by his power, "Being born again—by the *word* of God;" 1 Peter i, 23. Others may question the deity of Jesus; he cannot: Christ has given him an "understanding that is true," and believing on Christ he hath the "witness in himself," and he can no more doubt the supreme divinity of Christ, than he can doubt his own existence. We think sufficient evidence has been adduced to convince every honest inquirer after truth, that Christ is the *true God.* To *undeify him* is to *deny him,* and whosoever shall deny him before men, him will he also deny before his Father which is in heaven. If Jesus be not an almighty Saviour, he is not the Saviour which the Scriptures describe, nor the Saviour whom we so much need;

but if he be the almighty Saviour, which we think has been fully proved, then he must necessarily be God supreme, uncreated, and eternal. And it seems the more needful, at this time, to insist upon this, since a prophesy by Peter is now fulfilling: "There shall be false teachers who shall bring in damnable heresies, even denying the Lord that bought them." Narrowly observe the temper of these men, and you will discover that they meddle with divine things in an unhappy spirit. They have not the indwelling of the Holy Ghost, and they grope in the mid-day shining of the Sun of righteousness, as in the dark night of ignorance and sin. Almighty Saviour, have mercy upon them!

And now, friends, "*What think ye of Christ?*" What think ye of him who is the corner stone of our religion; the *Jehovah Jesus* of both Testaments; the almighty Saviour of sinners? Think of him! methinks you are ready to exclaim like Thomas, "*My Lord, and my God!*" Infidels may endeavour to mar his beauty, but to you he is "altogether lovely." The Jews may stumble at the humble manifestation of *the Messiah*, but we will "*glory in the cross.*" At his birth angels chanted, "Glory to God in the highest." During his sojourn on earth they were his attendants; they are now obedient to his will, and are sent by him to minister to the heirs of salvation. He is their *Lord*, but our *Redeemer*. His own arm brought salvation. "Praise him for his love. Praise ye him, all his angels. Praise ye him, all his hosts. Let every thing that hath breath praise the Lord. And shall not the children of Zion be joyful in the King?" Can you be silent in whose hearts the love of Christ hath been implanted?

"Jesus, we bless thy sacred power,
And all within us shouts thy name;
Thy name let every soul adore,
Thy power let every tongue proclaim;
Thy love let every sinner know,
And find in thee their heaven below."

HYMN.

All-wise, all-good, almighty Lord,
God over all thou always art,
Jehovah's everlasting Word,
Spoken into thy creature's heart;
With God essentially the same,
Distinct in personality,
Thou art the absolute I AM,
And all things made were made by thee.

Fountain of life to all that live,
Thyself the essential Life divine,
Thou didst to our first parents give,
And in their sinless nature shine:
The Life was Light and happiness,
And wisdom pure with thee bestow'd:
In all thy works they saw thy face,
While all thy works were fill'd with God

Still on the soul of fallen man
Thou dost a beam of glory shed,
A ray of grace, a hidden grain,
A spark of life, a heavenly seed:
He wakes, and thinks, by slow degrees,
Nor yet the Principle perceives,
Or knows the Light by which he sees,
Or feels the Life by which he lives.

Thee, Jesus, full of truth and grace,
My God, my Saviour I embrace,
To all thy creatures given,
My Prophet, Priest, and King receive,
And in thine only name believe,
For pardon, grace, and heaven.

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APPEAL TO AMERICAN YOUTH

ON TEMPERANCE.

A Premium Tract.

BY REV. AUSTIN DICKINSON.

To remove a great national evil, the influence of the young is all-important. And the fact, that intemperance is here sacrificing its thirty thousand victims annually, surely demands their special attention. *They* can, if they please, put an end to this desolating scourge; and that without any sacrifice. Ponder then, beloved youth, the following reasons for abstaining entirely from ardent spirit.

1. *The use of it will do you no good.*—It will not increase your property: no merchant would deem a relish for it essential to a good clerk, or partner in business. It will not invigorate your body, or your mind; for physicians tell us, it contains no more nourishment, than fire or lightning. It will not increase the number of your respectable friends: no one, in his right mind, would esteem a brother or neighbour the more, or think his prospects the better, on account of his occasional use of intoxicating liquor. Nor will it in the least purify or elevate your affections; or fit you for the endearments of domestic life: no parent, should you ask for his daughter, would require you first to become a lover of ardent spirit; for, saith the prophet, wine and its kindred indulgences "*take away the heart.*" Why, then, should a rational being, capable of the purest enjoyment, yield to a custom, in no respect useful; but rather the occasion of countless miseries?

2. Drinking ardent spirit, if it do no good, *is a great and wicked waste.* The use of only a single glass daily, by the ten millions of freemen in the United States, would in fifty years, at one cent a glass, amount to *eighteen hundred millions of dollars;* a sum abundantly sufficient to supply with colleges, academies, and schools, every city and district of our country. And yet, according to official returns to government, the amount of ardent spirit annually imported and manufactured in the United States, would far more than furnish a glass daily to each of ten

millions; and every body knows, that the average cost to consumers must be more than one cent a glass.

And let it be admitted, that all the time now employed in importing, manufacuring, distributing, and drinking this liquor, might be devoted to other business at least equally productive; and here you have another item of *eighteen hundred millions of dollars wasted;* the simple *interest* of which, (exceeding one hundred millions per annum,) would be sufficient to support the Christian ministry throughout the nation, to pay all our public taxes, and to carry on great national improvements.

Add to these the enormous expenses of sickness, pauperism, crime, and premature death, occasioned in the same period by ardent spirit, and you have *a third* item of at least *eighteen hundred millions of dollars wasted:* —which would purchase a Bible for every inhabitant of the globe. Any one who has patience to calculate a little, will see that these estimates are far within bounds. And will our sober and intelligent youth, when they know these facts, be instrumental in occasioning such waste?

3. Indulgence in ardent spirit *is offensive to the Giver of all mercies.* It is not a "creature of God"—any more than cards, or murderous weapons—but of man's invention; and of comparatively recent invention; originating, like the Mahomedan imposture, in "the land of robbers." Had the all-wise Creator deemed it absolutely *necessary* for man, can it be supposed that he would have suffered thousands of years to pass, ere the method of making it was known? Or had he deemed the habitual use of it *good* for man, would he have created him with a disgust for it, which it requires the insidious practice of sweetening and diluting to overcome?

The spirit of the Bible, as well as uncorrupted taste, is in direct hostility to this intoxicating poison. Its uniform language in regard to all such impurities is, *Touch not, taste not, handle not.* He, who hath solemnly said, *Drunkards shall not inherit the kingdom of God,* cannot, surely, look with complacency even on those who *sip* the polluting cup; and who, by their *example,* encourage others to drink still deeper in the pollution. Common sense, as well as piety, revolts at the thought.

On the other hand, strict temperance is pleasing to the Most High. Thus it was said of him, who was honoured to announce the Saviour's advent; "He shall be great in

the sight of the Lord, and shall drink neither wine nor strong drink." In the view of Omniscience, then, true greatness is associated with entire abstinence from this artificial stimulus.

4. The use of spirituous liquor, *has a perverting and debasing influence; and leads to other sensual indulgences; as well as to foul speeches and foolish contracts.* Men excited by this poison, will say things and do things, which in other circumstances they would abhor. They will slander, and reveal secrets, and throw away property, and offend modesty, and profane sacred things, and indulge the vilest passions, and abuse the nearest relatives, and cover themselves and families with infamy. Hence the strict and solemn caution of the Holy Book; "Look not thou on the wine when it is red, when it giveth its colour in the cup: at the last it biteth like a serpent and stingeth like an adder: thine eyes shall behold strange women; and thine heart shall utter perverse things." Those who by gaming or intrigue rob others of their property, and those who allure the "simple" and unsuspecting to the chamber of death and hell, understand this deceitful tendency of ardent spirit. Hence the exhilarating glass is presented as their first enticement. "*Is it not a little one?*" say they, with insidious smile; and so the unwary are "*caused to fall by little and little.*"

"She urged him still to *fill another cup:*
. . . . . and in the dark still night,
When God's unsleeping eye alone can see,
He went to her adulterous bed. At morn
I look'd, and saw him not among the youths:
I heard his father mourn, his mother weep;
For none return'd that went with her. The dead
Were in her house; her guests in depths of hell:
She wove the winding sheet of souls, and laid
Them in the urn of everlasting death."

Such is ever the certain tendency, if not always the fatal end of the insidious cup. For, says Solomon, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby, is not wise." The sentiment is reiterated by Isaiah; "They are out of the way through strong drink; they err in vision; they stumble in judgment." And one infinitely greater than Solomon, or Isaiah, hath said, that *drunkards and adulterers* shall go to the *same place of torment.*

5. *The habit of drinking once established, it may be extremely difficult, if not impossible, should you live, to*

break off in more advanced life. Thus, in this day of reform, and in places where the reformation is very general, there are individuals, even members of churches, so accustomed to drink and to traffic in the poison, that all the remonstrances of conscience, the wailings of the ruined, the authority of God, and the odium of public sentiment combined, cannot now restrain them. In despite of all, they still drink on, and, in some instances, even those sustaining important offices in the church, blush not, in this day of light, to deal out for paltry gain this article of death and perdition! O, could an angel speak to such men, he would thunder with Paul, "*Ye cannot drink the cup of the Lord, and the cup of devils.*" But our business and hope are with the young: let the youth then, who now turn with shame from such examples of inconsistency and guilt, beware of contracting a habit so *hardening* to the conscience, so *deadening* to the soul.

6. It is a solemn consideration, which must have great weight with such as reverence the Bible, that even *moderate* drinking *may for ever exclude the saving influences of the Holy Spirit.* Says one, distinguished by his writings and his extensive usefulness as a preacher; "If, while under conviction, a person allows himself to *sip* a little—*he is sure to grieve away the Spirit of God.*" And this testimony, the result of long observation, is in perfect accordance with reason and Scripture. For, (to say nothing of the deadening influence of ardent spirit on the conscience,) unless heaven and hell can work together, God *cannot*, consistently, send *his* Spirit to *co-operate with that spirit*, which Satan employs, more than any other agent, in fitting men for his service and kingdom: for, "what communion hath light with darkness? and what concord hath Christ with Belial?" and how "can two walk together except they be agreed?" If then "ye know these things," and desire salvation, O, beware of "sinning against the Holy Ghost!"

7. To increase your disgust for ardent spirit, *think how the use of it prevails among the most despised and degraded portions of the community.* Inquire through the city or the village, for those who are so polluted by vice as to be shut out from all decent society, so changed to the image of the beast, that they cannot be looked upon but with abhorrence; learn their history, and you invariably find, that the bottle has been their familiar com-

panion. Enter their retreats of midnight revelry, and you still find that rum is the all-inspiring divinity among them—that this spirit from beneath seems needful to fit them for the work of their master. And should not the most decided reprobation be stamped upon that, which is always found associated with the lowest state of debasement and crime?

8. Be persuaded to strict temperance by the reflection, *that in the purest state of morals, and in the most intelligent and refined circles, ardent spirit is not tolerated.* Who would not be shocked at the supposition, that this liquor was carried about by the twelve apostles and their Lord! or that it was offered to them at such houses as they found "worthy?" What assembly of divines, feeling the sacredness of their office, would now be found "mingling strong drink?" What select band of students, hoping soon to officiate at the altar of God, before the bench of justice, or in the chamber of affliction, would now call for brandy? What circle of refined females would not feel themselves about as much degraded by indulging in rum, as by smoking or swearing? What Christian church would not be shocked at a proposal for stimulating their social meetings with this noxious spirit? Or what parent, inquiring for an eligible boarding school, would think of asking, whether his child might there be sure to have the aid of this stimulus? If then ardent spirit cannot be tolerated in the most moral, intelligent, and refined *associations*, why should it not in like manner be wholly discarded by *individuals?* Why should not the young, especially, of both sexes, keep themselves unspotted, and worthy of a place in the most pure and refined society?

9. Be persuaded to strict temperance, *by a consideration of its happy influence on the health and vigour of both mind and body.* The most eminent physicians bear uniform testimony to this propitious effect of entire abstinence. And the Spirit of inspiration has recorded, *He that striveth for the mastery is temperate in all things.* Many striking examples might be adduced. The mother of Samson, that prodigy of human strength, was instructed by an angel of God to preserve him from the slightest touch of "wine or strong drink, or *any* unclean thing." And Luther, who burst the chains of half Europe, was as remarkable for temperance, as for great bodily and intellectual vigour. "It often happened," says his bio-

grapher, "that for several days and nights he locked himself up in his study, and took no other nourishment than bread and water, that he might the more uninterruptedly pursue his labours." Sir Isaac Newton, also, while composing his treatise on light, a work requiring the greatest clearness of intellect, abstained not only from spirit, but from all stimulating food. The immortal Edwards, too, repeatedly records his own experience of the happy effect of strict temperance both on mind and body. And the recent reformations from moderate drinking, in different parts of the land, have revealed numerous examples of renovated health and spirits in consequence of the change. But not to multiply instances, let any youth, oppressed with heaviness of brain, or dulness of intellect, thoroughly try the experiment of *temperance in all things*, united with great activity, and he will himself be surprised at the happy effect.

10. The habit of temperance, being closely allied to other virtues, *will secure for you the respect and confidence of the best part of the community*, and thus lead to your more extensive usefulness, as well as prosperity and happiness. The youth who comes up to the resolution of entire abstinence for ever, and persuades others so to do, gives evidence of moral courage—gives evidence that he has the power of self denial—gives evidence of an intellect and moral sense predominating over appetite, and selfishness, and the laugh of fools; and such is the youth whom a virtuous and intelligent community will delight to honour.

11. *Let true patriotism and philanthropy inspire you with an utter abhorrence of this national evil.* A thick fiery vapour, coming up from the pit, has overspread the whole land, and blighted half its glory. Tens of thousands of our citizens, poisoned and polluted by this vapour, and fitted only to dwell in fire, have yearly sunk down into that pit, to weep and lament for ever. Upward of four hundred thousand more, according to calculation, are at this moment groping their miserable way to that same pit, who, but for this pestilence, might have been among our happiest and most respected citizens. A still greater number, of near connexions, are in consequence covered with shame, weeping, and wo. Ah! who can say, he has no relative ruined by this plague? Three years ago the infection had become almost universal. But God, in great mercy, has inspired his servants to

publish the only remedy—ABSTINENCE, TOTAL ABSTINENCE FOR EVER. Great multitudes have already believed, and obeyed, and are now safe from the plague. The remedy is sufficent for the whole world. And, instead of costing any thing, its general application in the United States would be an annual saving of *many millions of dollars*. What youth, then, what child, that loves his country, that loves mankind, will not now co-operate with patriots, and statesmen, and physicians, and divines, and the respected of every name, in applying the remedy? Who does not see its certain efficacy, and the grandeur of the result? Who does not see, that drunkards are all formed by moderate drinking? and that if the young will abstain, all drunkards now living will soon die, and the great national evil be exterminated? What youth, then, is so perverse, so cold to his country's glory, so devoid of philanthropy, that he will not abstain?

While Wilberforce was lifting his voice for the abolition of the slave trade, three hundred thousands in Great Britain abandoned the use of sugar. And when our patriot fathers resisted foreign taxation, hundreds of thousands in this land renounced the use of tea. And could they thus abstain from things agreeable and innocent, because they hated oppression? and is there a patriot youth, who will not openly renounce that which poisons alike both soul and body, and inflicts both temporal and eternal bondage?

Were a foreign despot now landing great armies on our shores, and threatening to enslave the whole country, every youthful bosom would swell with indignation, every sword be unsheathed, and every bayonet pointed. And will you not combine to arrest the more cruel despot, intemperance, who murders nearly all his prisoners, whose vessels are continually entering our ports, whose magazines of death are now planted in all our villages, and whose manufactories, in the very midst of us and throughout the land, are like "the worm that dieth not, and the fire that is not quenched?"

Were all who have the past year been found drunk in the land, now collected in one place, they would make a greater army than ever Bonaparte commanded. And yet those now on the road to drunkenness would make a vastly greater army still. And these too, with myriads more that will come on in the same track, unless some

patriot band interpose and rally the nation, are nearly all destined for slaughter, and for the world of wo.

Were one half the amount of liquid fire, that is swallowed annually by that army of drunkards, collected in one great lake, it would be more than large enough for all of them to swim in. And yet a vastly greater quantity is swallowed by the more numerous and more dangerous army of *moderate* drinkers.

Were those thirty thousand victims that annually descend to the drunkard's grave, cast out at once into an open field, they would cover five acres of ground with their putrefying carcasses. And yet far greater numbers are slain by the insidious practice of *moderate* drinking.

Were the thousands of distilleries and manufactories of the poison, that are now at work day and night in our land, placed in one county, they would blacken all the surrounding heavens with their smoke; and render that blackness still more terrific by the gleaming of their midnight fires.*

Could all the oaths, obscenities, and blasphemies, which ardent spirit occasions every hour, be uttered in one voice, it would be loud as "seven thunders."

And my young friends, are those armies of drunkards, and that lake of fire, and those rotting carcasses of the slain, and those ever burning manufactories, and those oaths and blasphemies in the ear of God, less appalling to humanity—less stirring to patriotism—because they appear everywhere throughout the land? Shall there be no general burst of indignation against this monster of despotism, and cruelty, and wickedness, because he has *insidiously* got possession of the country, instead of coming in by one bold invasion? Shall he now with his legions march openly through the land, and plant his engines, and forge his chains, and insult the heavens, and strow the earth with desolation? Or shall he not rather, by universal consent, be arrested—when it can be done without cost, and with infinite gain?

It must not be forgotten here, that in nearly all the states, every male drunkard, of proper age, is a voter; and has equal power in the elective franchise with the most elevated citizen. Nor can it be concealed, that thousands of votes are every year purchased by this poi-

* As early as 1815, according to the Hon. Timothy Pitkin's Statistics, there were in the United States, *thirty eight thousand five hundred and thirty* distilleries!!

son. Nor must it be forgotten, that, should intemperance increase for fifty years to come, in the same ratio that it did for twenty years previous to eighteen hundred and twenty six, about one third of our voters would be drunkards; and probably half the remainder somewhat intemperate. What then would be the character of our beloved republic? What a spectacle would she present to surrounding nations! and how would she appear in the pure eye of Heaven!

But should the tide of intemperance still roll on, and, with the population, increase in the same ratio for *eighty* years, a *majority* of our voters would be drunkards; and our population then amount to A HUNDRED MILLIONS. Who then could rally the nation, and turn back the burning tide? Or who could govern the maddening multitudes, and save our ship amid the raging of such a sea of fire?

It is not a vain thing, then, that patriots and philanthropists have waked up to this subject. Their trumpet should thrill in thunders through the land; and in tones of redeeming mercy, should urge *all the young* to save themselves and their children. *These* can, if they will, cause the river of abominations to be dried up; and the pure river of God to flow in its place.

It is obvious, that if this great evil were wholly done away, *the gospel would have far mightier sway*, and human nature generally would assume a much higher character. Pure intellectual and moral stimulus would take the place of that which is low, sensual, and devilish. Better health, better temper, loftier intellect, and more expanded benevolence, would everywhere appear. Men, instead of sinking below brutality itself, would be rising in knowledge and purity, and striving to "be perfect, as their Father in heaven is perfect."

It is obvious, likewise, that Providence has great and happy events to be accomplished by the younger portions of this and our parent nation. Unto them, especially, are revealed those oracles which declare, "Instead of the fathers shall be the children, whom thou mayest make princes in all the earth." And already do I see, in the silent kindling and expanding of unnumbered minds, the presage of a moral earthquake, that will prostrate every despotic throne, and "every high thing that exalteth itself against the knowledge of God." Millions trained in sabbath schools and kindred institutions, will soon be

"sanctified through the truth;" and then "great will be the company of those that publish it." Sound in body and mind, and quickened by the Spirit of Heaven, they will be "mighty, through God, to the pulling down of strong holds." The best talent in every department of life will then be put in requisition for the highest interests of man.

Who then of the rising race, is so dull, so dead to generous feeling, so deaf to the voice of Providence, so blind to the beauty of moral excellence, that he will not now aspire to some course of worthy action? And what parent that loves his child, will not exult to see him aiming at the highest usefulness, honour, and blessedness, of which he is capable? Let this motto, then, be inscribed on every dwelling, HE THAT STRIVETH FOR THE MASTERY IS TEMPERATE IN ALL THINGS.

Can any father or mother still encourage the young to drink in the poison? Such a *mother* there cannot be. And if there be a father, whose "breath is corrupt," and who, to keep himself in countenance, insidiously poisons his children also, God will most assuredly curse him; a reformed community will despise him; and his own dear offspring may yet turn upon him, in agony, and curse him for ever. "*Wo to that man by whom the offence cometh.*"

Nor let any parent rest satisfied with merely exerting no *bad* influence upon his child. He is bound by the authority of Heaven to exert directly a *good* influence. When it is said by the Most High, "that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him," it is immediately added, "For I know him that he will *command* his children and his household after him, and they shall keep the way of the Lord." And when again, by his servant Moses, God recounts his great mercies, and portrays his coming vengeance on the violators of his law, in the most glowing language ever addressed to any nation; he solemnly adds; "Which ye shall *command* your *children* to observe, to do all the words of this law: for it is not a vain thing for you; because it is your life."

Let every parent, then, who would redeem this nation from intemperance, and make her great and happy, "the joy of the whole earth," not only "abstain from all appearance of evil," but, like "the father of many nations, command *his children and his household after him.*"

One word in relation to signing a *united pledge* for

abstinence. As it respects yourself, it will be deciding the question, once for all, and thus supersede the necessity of deciding it a thousand times, when the temptation is offered, and when you may not be in circumstances so favourable to a correct decision. It will moreover supersede the pain of a perpetual *warfare* with appetite and temptation. And, as it respects others, of feebler minds and stronger appetites, your explicit *example* and influence may be immeasurably important. Multitudes may thus be secured to a life of entire abstinence, and some reclaimed from drunkenness, who, but for this pledge, would never have had the requisite courage and firmness. Your influence may thus extend indefinitely, on the right hand and on the left, and down to future ages. And by such united efforts, great multitudes which no man can number, will be saved from a life of wretchedness, a death of infamy, and an eternity of blasphemy and wo.

Does any youth now say, *he* will unite in no pledge, because *he* is in no danger. Ah! you *may* be in imminent danger, which you do not see. But suppose *you are safe*; have you then no *benevolence?* Think how many a bosom must this very night be wrung with agony, over a drunken husband, or father, or brother! And have you no *pity?* Is your heart made of *iron?* Think how many millions of hopes for both worlds are suspended on the issue of the temperance cause. And will you do nothing to aid its speedy triumph?

Do you say, your influence is of no account, because you are small, or young, or poor? It was one poor man that saved a "little city," when "a great king besieged it." Another poor man saved a "great city," when the anger of Jehovah was kindled against it. Small as you may think yourself to be, you are accountable to God and your country; and your finger may touch some string that will vibrate through the nation; your prayer may "move the hand that moves the world."

But are you conscious of possessing some influence? and have you a tongue to speak? Then rally the circle of your acquaintance, and enlist them in the sacred cause. And do you *gain* a little by abstinence? Then *give* a little to extend the saving influence. What youth cannot spare six cents, to procure as many tracts; and perhaps to reclaim as many families? And who can estimate the endless influence of those families?

But do you inherit *wealth?* Then speak by ten thousand tongues—send winged messengers through the city, the country, the town, the village, the harbour—and hope for your reward in that world, where, saith the Scripture, "neither thieves, nor *covetous*, nor *drunkards*, nor revilers, nor extortioners, nor *any thing that defileth*, or worketh abomination, shall ever enter."

I cannot close without just alluding to results, which must quickly follow, should the reformation, now in progress, be triumphant through the land. O, could the men, who first conceived the enterprise of freeing this great nation from intemperance, behold the object accomplished, as it were in a day, they would then feel, and the nation would feel, that nothing desirable is too hard to be undertaken. They would at once inquire, what other great evil needs to be removed, and *speak the word*, and with God's blessing *it would be done.* Reformation would thus follow reformation, till this whole land should become "a mountain of holiness," blooming all over with "trees of righteousness."

Meanwhile, other portions of the human family, beholding what Christian freemen can do, would emulate our bright example, and nation after "nation be born in a day."

Rise, then, ye young hope of your country and the world; exhibit one general combination of moral courage, intelligence, and purity: and, with corresponding effort, say to the whole earth, *that the hour of her redemption is come.*

Happy! thrice happy ye! who may thus have the honour of dashing away for ever the cup of drunkenness and washing this foul stain from our country's glory. Happy the generation! who may rise up instead of the fathers, and, like the rainbow above the retiring cloud, reflect from one end of the earth to the other, the glories of a millennial sun.

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ON GAMBLING.

"TOUCH NOT, TASTE NOT, HANDLE NOT."—BIBLE.

"Ah, little think the gay, licentious proud,
Whom pleasure, power, and affluence surround;
They who their thoughtless hours in giddy mirth,
And wanton, often cruel, riot waste:
Ah! little think they, while they dance along,
How many feel, this very moment, death,
And all the sad variety of pain;
How many sink in the devouring flood,
Or more devouring flame! How many bleed
By shameful variance betwixt *man* and *man*."

GAMING is a practice spreading rapidly through our country, and, in a variety of forms, extending itself to all ranks and grades in society. Like an overwhelming torrent it prostrates the noblest part of God's creation, and, as with the besom of destruction, sweeps every moral virtue from the heart, and plunges man in the depth of degradation and misery. Desolation marks its progress; and though wisdom has raised her warning voice—though the hydra monster has been painted in the most glowing colours,—yet *many*, very *many*, turn a deaf ear to the voice of the charmer, and are swallowed up in this mighty vortex—engulfed in the whirlpool of this modern Charybdis.

Gaming is accompanied with a train of attendant evils, greater perhaps than any other practice whatever. The bane of morality—of intellectual enjoyment—and social happiness,—from a rational being who is capable of receiving and communicating happiness, it transforms man into a very *demon* of darkness. Youth is here contaminated, and manhood blighted—conscience is lulled to sleep, and the floodgates of infidelity removed; and every thing virtuous and sacred at once stripped from the subject, which leaves him a vagabond on the earth.

Intemperance is the sure attendant of gaming, and marks every step with sure tokens of victory. Infidelity and profanity are her bosom companions, and tyrants of her breast. Poverty and a premature old age follow in her train, and at her right hand stand confusion and every evil work. Gaming is a contagious evil. The poisonous blast originating at the gaming table, is blown

far and wide. The infection spreads like a destroying pestilence, and contaminates all who come in contact with the deleterious vapour: many, very many, have fallen victims, who once would have been ready to cry out with Hazael, "Is thy servant a dog that he should do this thing?" And perhaps there is not a gamester in the wide world who, at some former period of his life, would not have trembled at the idea of being caught in this snare: but he has ventured on the dangerous ground; he has tasted the intoxicating draught, and one slip has succeeded another, till his mind has become prostituted, and gaming absorbs every faculty of his soul;—and now joined to his idols, he seeks no other delight, nor chooses any different course; all the energies of his soul have become enervated, and he is quite shorn of his strength: giving latitude to the tide of corruption, following the devices of the grand deceiver, he plunges soul and body into folly's wildest gulf, and loses all.

Gaming is destructive in its consequences—it annihilates sensibility, honour, and virtue. It overthrows reason, the soul of man—destroys health—blasts reputation—brings want and misery on its votaries, and paves the way to complete and eternal ruin. Who ever was acquainted with one of these beings whose word might be relied on without distrust? Who ever saw one of this description that was honest and would not falsify his word? Who, I ask with sorrow, ever was acquainted with one of these sons of folly and dissipation that was a gentleman. O, this deluding and bewitching snare! If thou wouldst save thy soul from eternal burning, escape it, whoever thou art, ere it is fixed with all its power upon the soul, and will hold thee down as a man bound in chains and led captive by the will of another that is the destroyer of men's souls.

Many promising buds of genius have been nipped by this "fell destroyer," and have fallen victims to the complicated evils attendant on gaming: going on step after step with great eagerness, before they were aware, they have found themselves divested of fear, lost to humanity, and outcasts from human society. They have disappointed the most reasonable expectations of friends, and have strowed the path of those, to whom nature had bound them, with thorns and wretchedness—carrying

grief within the hallowed circle of domestic life, where roses, peace, and loveliness, formerly bloomed—bringing down the gray hairs of indulgent parents with sorrow to the grave. O! how many care-worn fathers, and weeping mothers—how many broken-hearted wives, and beggared children, can point to these midnight orgies of the gaming table as the origin of all their woes. They were once loved and cherished; now they are neglected and forsaken. Their entreaties are disregarded, their wants unheeded, their sufferings unlamented. They are left to feel the misery entailed upon them in all its bitterness, and to agonize under the probable conclusion that this sad dereliction from the path of rectitude will never be remedied. Oft have the tears of fond parents bedewed their pillows, while a dissipated son has been diving into all the depth of debauchery with its companion *wo*. A tender wife, with suffering children, lay mourning on a couch of sorrow, mingling their bitter groans with hopeless sighs, till the midnight knell is heard; then, perhaps, aroused by a monster in human shape, breaking through a shattered door with fractured limbs, distorted features, and horrid imprecations, sufficient to make a demon tremble, adding new horror and wo to one who once was dear as his own-self—now treats her as a menial slave—extorting shrieks, and groans, and cries, from a mother of half starved and quite bewildered children.

Are these the miseries attendant on a course of the vice of gaming? Is this the fate of parents, wives, and children? Go to those haunts of darkness, and from thence to the gamester's abode, and tell me then if it is exaggerated. If you are an unbeliever yet, look at the monster sin in all its effects and windings around those seats of iniquity, and the wide sluices opened upon religion, virtue, humanity, and civil order. Go to our common jails and prisons: ask the cause of so many wretches being doomed to these shameful cells,—one marked with murder—another with robbery—another with madness, and a thousand other crimes of less malignant nature, but sufficient to chain them there;—ask wherefore they came here? and how many will refer you to the gaming table for the origin of their wretchedness. Being reduced to want and wretchedness by gaming, they have resorted to all kinds of sins and every unlawful act.

Men, however, do not become finished gamblers at once, any more than they become guilty of the most wicked crimes at once. It is rarely found that a man at his first setting out in life, even if he chooses a course of iniquity, deliberately commits sins of enormous magnitude; he goes on, step by step, creating, by habitual use and constant practice, an ardent thirst to gratify the predominant propensity of his corrupt heart. It is but seldom, if ever, that a man at once becomes a finished robber; he secures his character by pilfering in small things at first, and so moves onward, till at last he ventures the hazardous attempt. So with gaming—it is generally begun with the "day of small things." A game, perhaps, is played to pass away an idle hour, or kill time which hangs heavily on their hands. It may be, possibly, in the first place they begin with cards in the fashionable circle where the high title of gentlemen and ladies is claimed; and for amusement and innocent gratification, as it is called, pass away an evening in folly and dissipation, not at once thinking that they are laying the foundation for desperate habits of gaming. And as soon as a taste is contracted, having learned skilfully the art of shuffling the spotted blanks, they are now prepared to introduce themselves upon a wager. But when once the fatal boundary is passed, the transition to deep and hazardous playing is every moment becoming easier. "The Philistines are upon thee:" selfishness starts up and rivets the chains, and the gamester passes on from one stage to another till custom makes every thing familiar. He looks back without regret—and forward without fear. His vicious habits have now become confirmed by continual practice. He shudders not at the awful gulf which is yawning to receive him,—he is lost to himself and to the world—lost to his friends, and sinks for ever in the abyss of misery, dragging others to destruction with him. Little did he think at the commencement of his diversions that he was entering so broad a way; few were his apprehensions at the precipitate step he was taking; the end he saw not—the poison he did not taste when he first touched the deadly cup. But alas! the snare surrounded him ere he was aware. The fatal net was spread over him while he slumbered on the lap of Delilah; he was shorn of his strength; he felt the tyrant's grasp holding

him fast, from which he had no strength to extricate himself. At times he wakes from his apathy and sees his horrible state—he feels the sting of conscience; he beholds his nakedness, and all the weight of his misery is upon him—deserted by friends—an outcast of society—an enemy to his God, to himself, and all the world; and, to finish his present torment, he seizes the deadly weapon and terminates his mad career, plunging into eternal ruin by his own hand.

Take heed, unthinking youth, how you venture to the brink of this tremendous precipice. You are in greater danger than you are aware—you may plunge headlong into a pit from which you may never arise—and the first step towards it is more to be dreaded than the "pestilence which walketh in darkness, or the destruction which wasteth at noonday." The influence which such a course has upon the mind before you are aware of the step you have taken is all but irresistible. Having contracted a relish for such amusements, and bending your mind to a course of folly and dissipation, yielding all the powers of your soul to the tempter, you are quite shorn of your strength, driven by the enemy, and led captive by him at his will. See you not that wretch yonder? He is a gambler! Pause one moment and consider his situation before you follow in the same track. Look well to the steps he has taken, view his windings in the course of sin. See to what it has led him. Behold his inflamed eyes and hear his stammering tongue lavishing imprecations on his Maker, and cursing his companions in iniquity. Do you not dread to meet him? Do you not deplore and pity him? Does not a sight of such a being strike terror to your soul? Why then do you follow him? If this is not sufficient, take a walk with him to his home—once the abode of plenty—the residence of peace and happiness. See poverty written in conspicuous characters on the door posts. That once lovely mansion, elegantly situated, adorned with a rich variety, and every thing in its place, in the neatest order—now a wreck, shattered, and going to ruin: every passer by marks the desolation and destruction surrounding it, mourning the fate of its master, and the dismal state of all around him. Enter with him; see anguish depicted on the countenances of the inmates; see their convulsion at his approach, and hear him rave

with demoniac fury at those whom he has reduced to wretchedness the most extreme, and call on God to annihilate *them*, *himself*, and all *mankind*. Does not your soul shudder at such a sight? Do you not deplore their condition, these abject and forlorn beings? What wailings and heart rendings do you hear—what tones of agony and grief does he draw from their souls? Yet in this monster once dwelt the spirit of a man—a rational. reasonable soul. He was vigorous and active, admired and beloved: his presence once animated the happy circle, and gave joy and transport to all around. He had an education which taught him to choose the good and avoid the evil. He had talents—he had genius—he had faith; but his was not a faith that saved him. He listened to the voice of temptation, and he is now an outcast from society—a terror to his friends—a hardened infidel.

Will you reduce yourself to such a despicable and wretched state? Will you pursue a course which leads to the destruction of body and soul? Look upwards and see what you are forfeiting. Behold the angel of mercy hovering over your head, and pointing to a heaven of happiness you are about renouncing for ever; see him unfold the everlasting gospel and entreat you to obey its dictates and live; see the Holy Spirit of God waiting to direct you in the way of all truth. Will you shut your eyes to all these things? Will you turn a deaf ear to that heavenly voice which speaks to you in strains more sweet than "angels use?" O, consider before you take the fatal leap! consider the claims of your friends—of society—of your country, and your God. "Touch not" the contaminating thing—"Taste not" the intoxicating draught—"Handle not" the deadly weapon—avoid a gaming table as you would a midnight assassin, and save yourself from interminable wo. If thy case is not beyond recovery—if the die is not cast with thee for ever, make speedy way back by repentance and deep humiliation for all thy sins. May the Lord save the reader of these lines from that awful perdition to which such a course of conduct immediately leads.

SOLO.

DREADFUL EFFECTS OF GAMING.

Paris, August 19.

Our letter of yesterday gives an account of the suicide of Mr. Ode, and the sole motive to which it is ascribed, is the horrid passion of gaming. Speaking of this tragical event to a commissary of police, whose business it is to perform duties similar to those done by the coroner and jury in England, he told us that out of the three or four hundred suicides committed annually in Paris, seven eighths of the number might be attributed to the losses sustained by individuals in the gaming houses of Paris. "There are now," added he, "the bodies of four individuals lying in the morgue, (the general bone house for Paris,) and the death of every one of them was occasioned by the passion of gaming." The following is a brief account of these poor deluded victims:—A genteel looking person, dressed in a new blue coat, and white trowsers, was seen walking, the day before yesterday, by the side of St. Martin's canal; when he reached a secluded spot, he was observed to sit down and tie his legs together, with a white cambric handkerchief; he then gave a spring and leapt into the water. Assistance was speedily afforded by the persons who had witnessed the circumstance at a distance, but it was too late; when the wretched man was taken out, he was quite dead. No papers were found on his person. The body was yesterday recognised as being that of an English gentleman who had been seen to lose large sums of money at the Palais Royal.

A French merchant, from the south of France, had recently arrived in Paris, and it was his first visit to the metropolis; he came hither for the purpose of making a large claim on some property; he recovered it, and received the value in cash. He intended to depart immediately for Marseilles, but previously he wished to see one of the gaming houses; he went to No. 9, staked some money with ill luck, returned, and ultimately lost every franc in his possession. He now wandered about the streets of Paris, and coming to one of the bridges, he threw himself from the parapet into the Seine, and was drowned.

This morning, at five o'clock, as one of the gardeners

of the chateau of St. Cloud was proceeding to his work, and passing at a short distance from the Lantern of Demosthenes, nearly in the centre of the park, at the top of the hill, he heard the groans of a person who seemed to be in great pain. He approached, and saw a young man lying opposite the small door of the column, and weltering in gore. A penknife was by his side, with which the unfortunate youth had perpetrated the deed, by stabbing himself in various parts of the body. He expired two hours afterwards. The following letter was found in his pocket:—

"I am a travelling clerk, belonging to the firm of ***. I enjoyed the confidence of my masters, and during four years that I have been in their service, I never did a dishonest act except one, and for that I am about to suffer death. I have had many thousand francs in my possession, for which I always regularly accounted to my employers. Unfortunately I was sent to Paris, and became acquainted with a person who took me to Frescati's. There I lost money,—honour,—every thing!—I cannot survive!"

The last sad example shows, that encouraged as this baneful passion is, even the lowest classes are not exempt from its deadly influence. A wagoner had been sent from Dijon to Paris, in charge of some hogsheads of wine. He had to receive several hundred francs for the expenses of the journey; these he risked at No. 9, and lost them. On his return to his inn, near Bercy, he went into the bed room of a comrade who was in the possession of a brace of pistols, seized one of them, and in the presence of his friend, committed self destruction by shooting himself through the heart. This happened the day before yesterday.—*Ex uno disce omnes.*

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CONVERSATION

WITH

A YOUNG TRAVELLER.

Every one has remarked the mixed, and often ill-assorted company which meets in a public packet or stage coach. The conversation, with all its variety, is commonly insipid, frequently disgusting, and sometimes insufferable. There are exceptions. An opportunity now and then occurs of spending an hour in a manner not unworthy of rational beings; and the incidents of a stage coach produce or promote salutary impressions.

A few years ago, one of the stages which ply between our two principal cities, was filled with a group which could never have been drawn together by mutual choice. In the company was a young man of social temper, affable manners, and considerable information. His accent was barely sufficient to show that the English was not his native tongue, and a very slight peculiarity in the pronunciation of the *th* ascertained him to be a Hollander. He had early entered into military life; had borne both a Dutch and French commission; had seen real service, had travelled, was master of the English language, and evinced, by his deportment, that he was no stranger to the society of gentlemen. He had, however, in a very high degree, a fault too common among military men, and too absurd to find an advocate among men of sense: he swore profanely and incessantly.

While the horses were changing, a gentleman who sat on the same seat with him took him by the arm, and requested the favour of his company in a short walk. When they were so far retired as not to be overheard, the former observed, "Although I have not the honour of your acquaintance, I perceive, sir, that your habits and feelings are those of a gentleman, and that nothing can be more repugnant to your wishes than giving unnecessary pain to any of your company." He started and replied, "Most certainly, sir! I hope I have committed no offence of that sort."

"You will pardon me," replied the other, "for point-

ing out an instance in which you have not altogether avoided it."

"Sir," said he, "I shall be much your debtor for so friendly an act: for, upon my honour, I cannot conjecture in what I have transgressed."

"If you, sir," continued the former, "had a very dear friend to whom you were under unspeakable obligations, should you not be deeply wounded by any disrespect to him, or even by hearing his name introduced and used with a frequency of repetition and a levity of air incompatible with the regard due to his character?"

"Undoubtedly, and I should not permit it! but I know not that I am chargeable with indecorum to any of your friends."

"Sir, my God is my best friend, to whom I am under infinite obligations. I think you must recollect that you have very frequently, since we commenced our journey, taken his name in vain. *This* has given to me and to others of the company excruciating pain."

"Sir," answered he, with very ingenuous emphasis, "I *have* done wrong. I confess the impropriety. I am ashamed of a practice which I am sensible has no excuse; but I have imperceptibly fallen into it, and I really swear without being conscious that I do so. I will endeavour to abstain from it in future; and as you are next to me in the seat, I shall thank you to touch my elbow as often as I trespass." This was agreed upon: the horn sounded, and the travellers resumed their places.

In the space of four or five miles the officer's elbow was jogged every few seconds. He always coloured, but bowed, and received the hint without the least symptom of displeasure; and in a few miles more so mastered his propensity to swearing, that not an oath was heard from his lips for the rest, which was the greater part of the journey.

He was evidently more grave; and having ruminated some time, after surveying first one and then another of the company, turned to his admonisher, and addressed him thus:

"You are a clergyman, I presume, sir?"

"I am considered as such." He paused: and then, with a smile, indicated his disbelief of Divine revelation, in a way which invited conversation on that subject.

"I have never been able to convince myself of the truth of revelation."

"Possibly not. But what is your difficulty?"

"I dislike the *nature of its proofs*. They are so subtle; so distant; so wrapt in mystery; so metaphysical, that I get lost, and can arrive at no certain conclusion."

"I cannot admit the fact to be as you represent it. My impressions are altogether different. Nothing seems to me more plain and popular; more level to every common understanding; more remote from all cloudy speculation, or teazing subtleties. than some of the principal proofs of Divine revelation. They are drawn from great and incontestable facts; they are accumulating every hour. They have grown into such a mass of evidence, that the supposition of its falsehood is infinitely more incredible than any one mystery in the volumes of revelation, or even than all their mysteries put together. Your inquiries, sir, appear to have been unhappily directed,—but what *sort* of proof do you desire, and what would satisfy you?"

"Such proofs as accompany physical science. This I have always loved; for I never find it deceive me. I rest upon it with entire conviction. There is no mistake, and can be no dispute, in mathematics. And if a revelation comes from God, why have we not such evidence for it as mathematical demonstration?"

"Sir, you are too good a philosopher not to know that the nature of evidence must be adapted to the nature of its object; that if you break in upon this adaptation, you will have no evidence at all; seeing that evidence is no more interchangeable than objects. If you ask for mathematical evidence, you must confine yourself to mathematical disquisitions. Your subject must be *quantity*. If you wish to pursue a moral investigation, you must quit your mathematics, and confine yourself to moral evidence. Your subject must be the *relations which subsist between intelligent beings*. It would be quite as wise to apply a rule in ethics to the calculation of an eclipse, as to call for Euclid when we want to know our duty, or to submit the question, "whether God has spoken," to the test of a problem in the conic sections. How would you prove mathematically that bread nourishes men, and that fevers kill them? Yet you and I both are as firmly convinced of the truth of these propositions, as of any mathematical

demonstration whatever; and should I call them in question, my neighbours would either pity me as an idiot, or shut me up as a madman. It is, therefore, a great mistake to suppose that there is no satisfactory or certain evidence but what is reducible to mathematics."

This train of reflection appeared new to him. For, however obvious it is, we must remember, that nothing is more superficial than freethinking philosophy, and nothing more credulous than its unbelief. Dogmatical positions, asserted with confidence, set off with small ridicule, and favourable to native depravity, have a prodigious effect upon the volatile youth; and persuade him that they have enlightened his understanding, when they have only flattered his vanity, or corrupted his heart.

The officer, though staggered, made an effort to maintain his ground, and lamented that the "objections to other modes of reasoning are numerous and perplexing, while the mathematical conclusion puts all skepticism at defiance."

"Sir," rejoined the clergyman, "objections against a thing fairly proved, are of no weight. The proof rests upon our knowledge, and the objections upon our ignorance. It is true, that moral demonstrations and religious doctrines may be attacked in a very ingenious and plausible manner, because they involve questions on which our ignorance is greater than our knowledge; but still our knowledge is knowledge; or, in other words, our certainty is certainty. In mathematical reasoning our knowledge is greater than our ignorance. When you have proved that *the three angles of every triangle are equal to two right angles*, there is an end of doubt; because there are no materials for ignorance to work up into phantoms; but your knowledge is really no more certain than your knowledge on any other subject.

"There is also a deception in this matter. The defect complained of is supposed to exist in the *nature of the proof;* whereas it exists, for the most part, in the *mind of the inquirer*. It is impossible to tell how far the influence of human depravity obscures the light of human reason."

At the mention of "depravity," the officer smiled, and seemed inclined to jest: probably suspecting, as is common with men of that class, that his antagonist was going

to retreat into his creed, and intrench himself behind a technical term, instead of an argument. The triumph was premature.

"You do not imagine, sir," said he, continuing his discourse to the officer, "you do not imagine that a man who has been long addicted to stealing, feels the force of reasoning against theft as strongly as a man of tried honesty. If you hesitate, proceed a step further. You do not imagine that an habitual thief feels as much abhorrence of his own trade and character, as a man who never committed an act of theft in his whole life. And you will not deny that the practice of *any* crime gradually weakens, and frequently destroys, the sense of its turpitude. This is a strong *fact*, which, as a philosopher, you are bound to explain. To me it is clear as the day, that his vice has debauched his intellect: for it is indisputable, that the considerations which *once* filled him with horror, produce *now* no more impression upon him than they would produce upon a horse. Why? Has the vice changed? Have the considerations changed? No. The vice is as pernicious, and the considerations are as strong, as ever. But his power of perceiving truth is diminished; and diminished by his vice; for, had he not fallen into it, the considerations would have retained; and, (should he be saved from it,) they would resume their original force upon his mind. Permit yourself, for one moment, to reflect how hard it is to persuade men of the virtues of others against whom they are prejudiced! You shall bring no proof of the virtues which the prejudice shall not resist or evade. Remove the prejudice, and the proof appears invincible. Why? Have the virtues changed? has the proof been strengthened? No. But the power of perceiving truth is increased; or, which is the same thing, the impediment to perceiving it is taken away. If, then, there are bad passions among men; and if the object of Divine revelation is to control and rectify them; it follows, that a man to whom the revelation is proposed, will be blind to its evidence, in exact proportion to the perverting influence of those passions. And were the human mind free from corruption, there is no reason whatever to think that a moral argument would not be as conclusive as a mathematical argument is now; and that the principles of moral and religious science would not command an

assent as instantaneous and peremptory as that which is commanded by mathematical axioms."

After a short pause, in which no reply was made by the officer, and the looks of the company revealed their sentiments, the clergyman proceeded:

"But what will you say, sir, should I endeavour to turn the tables upon you, by showing that the evidence of your physical science is not without its difficulties; and that objections can be urged against mathematical demonstration more puzzling and unanswerable than any objections against moral evidence?"

"I shall yield the cause; but I am sure that the condition is impossible."

"Let us try," said the other.

"I begin with a common case. The Newtonian system of the world is so perfectly settled, that no scholar presumes to question it. Go, then, to a peasant who never heard of Newton, nor Copernicus, nor the solar system; and tell him that the earth moves round its axis, and round the sun. He will stare at you, to see whether you be not jeering him; and when he sees you are in earnest, he will laugh at you for a fool. Ply him, now, with your mathematical and astronomical reasoning. He will answer you, that he believes his own eyesight more than your learning; and his eyesight tells him the sun moves round the earth. And as for the earth's turning round upon her axis, he will say, that 'he has often hung a kettle over the kitchen fire at night, and when he came back in the morning, it was hanging there still; but, had the earth turned round, the kettle would have been turned over, and the mash spilled over the floor.' You are amused with the peasant's simplicity, but you cannot convince him. His objection is, in his own eyes, insurmountable: he will tell the affair to his neighbours as a good story; and they will agree that he fairly shut the philosopher's mouth. You may reply, that 'the peasant was introduced into the middle of a matured science, and that, not having learned its elements, he was unsupplied with the principles of correct judgment.' True; but your solution has overthrown yourself. A Freethinker, when he hears some great doctrine of Christianity, lets off a small objection, and runs away laughing at the folly, or railing at the imposture, of all who venture to defend a Divine revelation; he gathers his brother

unbelievers, and they unite with him in wondering at the weakness or the impudence of Christians. He is in the very situation of the peasant. He bolts into the heart of a grand religious system; he has never adverted to its first principles; and then he complains that the evidence is bad. But the fault in neither case lies in the evidence: it lies in the ignorance or obstinacy of the objector. The peasant's ground is as firm as the infidel's. The proof of the Newtonian system is to the former as distant, subtle, and cloudy, as the proof of revelation can be to the latter; and the objection of the one as good as the objection of the other. If the depravity of men had as much interest in persuading them that the earth is not globular, and does not move round the sun, as it has in persuading them that the Bible is not true, a mathematical demonstration would fail of converting them, although the demonstrator were an angel of God!

"But with respect to the other point, viz. that there are objections to mathematical evidence more puzzling and unanswerable than can be alleged against moral reasoning, take the two following instances:

"It is mathematically demonstrated that matter is *infinitely divisible:* that is, has an *infinite number of parts:* a line, then, of half an inch long, has an infinite number of parts. Who does not see the absurdity of an *infinite half inch?* Try the difficulty another way. It requires *some* portion of time to pass a particle of matter. Then as your half inch has an infinite number of parts, it requires an infinite number of portions of time for a moving point to pass by an infinite number of parts: but an infinite number of portions of time, is an eternity! Consequently, it requires an eternity, or something like it, to move *half an inch!*"

"But, sir," interposed the officer, "you do not deny the accuracy of the demonstration, that matter is infinitely divisible!" "Not in the least, sir; I perceive no flaw in the chain of demonstration, and yet I perceive the result to be infinitely absurd.

"Again: it is mathematically demonstrated that a straight line, called the *asymtote* of the hyperbola, may *eternally approach* the curve of the hyperbola, and yet can never *meet it.* Now, as all demonstrations are built upon axioms, an axiom must always be plainer than a

demonstration: and to my judgment it is as plain, that, if two lines continually approach, they shall meet, as that the whole is greater than its part. Here, therefore, I am fixed. I have a demonstration directly in the teeth of an axiom, and am equally incapable of denying either side of the contradiction."

"Sir," exclaimed the officer, clapping his hands together, "I own I am beat, completely beat: I have nothing more to say."

A silence of some minutes succeeded; when the young military traveller said to his theological friend, "I have studied *all* religions, and have not been able to satisfy myself."

"No, sir," answered he, "there is *one* religion which you have not yet studied."

"Pray, sir," cried the officer, roused and eager, "what is *that?*"

"The religion," replied the other, "of *salvation through the redemption of the Son of God:* the religion which will sweeten your pleasures, and soften your sorrows; which will give peace to your conscience, and joy to your heart; which will bear you up under the pressure of evils here, and shed the light of immortality on the gloom of the grave. *This* religion, I believe, sir, you have yet to study."

The officer put his hands upon his face; then languidly clasping them, let them fall down; forced a smile, and said, with a sigh, "We must all follow what we think best." His behaviour afterward was perfectly decorous. Nothing further is known of him.

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NO. 122.

BIBLE ELECTION;

THE SUBSTANCE

OF

A SERMON,

PREACHED

AT AMENIA UNION SOCIETY, 1828.

BY THE REV. W. JEWETT.

NEW-YORK,

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BIBLE ELECTION.

"Therefore I endure all things for the elect's sake; that they may obtain the salvation which is in Christ Jesus with eternal glory," 2 Tim. ii, 10.

Had we designed to take up the text in a methodical way, we might be led to inquire, What did the apostle endure? for whose sake did he endure all things? what object had he in view in all this? But we shall call the attention of our hearers to one point only, namely, the *elect's sake*, or, in other words, to the *doctrine of election*.

I am aware that many people are ready to say, they dislike doctrinal sermons; that "it is of no consequence what a man believes, if he be but sincere." But, on this point I must beg leave to dissent; I view it of vast importance, how and what a man believes.

To show that others are of the same sentiment, we will read a paragraph in a book, called the Constitution of the Presbyterian Church, printed in 1824; as amended and ratified by the general assembly, at the session in May, 1821.

The part to which we now refer is under the head of Government, book i, chap. 1, sec. 4, page 344, "That truth is in order to goodness; and the great touchstone of truth its tendency to promote holiness,—according to our Saviour's rule, "by their fruit ye shall know them;" and that no opinion can be more pernicious or more absurd than that which brings truth and falsehood upon a level, and represents it 'of no consequence what a man's opinions are.' On the contrary, they are persuaded that there is an inseparable connexion between faith and practice, truth and duty. Otherwise, it would be of no consequence either to desire truth or embrace it." The above are introduced as embracing the sentiments of your speaker in reference to coming to the knowledge of the truth, that we may *do* the will of God in Christ Jesus.

There are some who say, "There is no election spoken of in the Bible:" others say, "There is a scriptural or Bible election;" which is not only true, but heart cheering, and soul animating.

It is *Bible election* that is of use in the world. As men differ in their views on this subject, we will read the sentiments of some, and sentiments which many of us have been taught to believe are according to truth.

The Confession of Faith of the Presbyterian Church, as amended and ratified May 1821, reprinted 1824, by authority, &c, page 16, chap. 3, sec. 3, "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

Sec. 4, page 17, "These angels and men, thus predestinated and foreordained, are unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished."

Sec. 5, "Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his own will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any thing in the creature, as conditions, or causes moving thereto; and all to the praise of his glorious grace."

Sec. 6, page 18, "As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his own will, foreordained all the means thereto: neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only."

Chap. 8, sec. 6, page 44, "Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficiency, and benefits thereof, were communicated unto all the elect, in all ages successively from the beginning of the world."

Sec. 8, page 45, "All those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same."

Sec. 1, chap. 10, page 31, "All those whom God hath predestinated unto life, and *those only*, he is pleased in his appointed and accepted time, effectually to call, by his word and Spirit."

Chap. 11, sec. 4, page 56, "God did from all eternity

decree to justify all the elect; and Christ did in due time die for their sins, and rise again for their justificati n."

It is said by those professing to believe the do trines stated in the foregoing quotations, that we do not understand them; but, we think, inasmuch as the language is plain and intelligible, that we do understand them. What Dr. Dwight said in view of the Scriptures, is true in reference to this subject. He says, (see his sermon on Rom. iii, 4, printed, New Haven, 1828,) "The sense in which the various declarations of God in the Scriptures are to be received by us is the obvious sense; or, that which readily presents itself to a plain man, of common sense, reading them with seriousness and integrity." So we receive the articles above quoted. Furthermore, if we are not to receive them as they read, we must impeach either the *veracity* or *competency* of those divines who composed the general assembly of the Presbyterian Church in the United States, in the year 1821. This we do not feel disposed to do: neither do we design at this time directly to test the truth or falsity of the articles. We shall endeavour to place the doctrine of *election* before you, as we find it in the Scriptures. In order to do this, we shall consider it in its various applications.

1st. Jesus Christ is styled the *elect* or *chosen* of God. It is said by Isaiah, xlii, 1, "Behold my servant, whom I uphold; mine *elect*, in whom my soul delighteth; I have put my Spirit upon him, he shall bring forth judgment to the Gentiles." Also, Matt. xii, 18, "Behold my servant, whom I have *chosen;* my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall show judgment to the Gentiles." Here we find the prophet and evangelist speaking of the same person, one calling him the *elect;* the other, *chosen;* evidently showing that they understood the terms to mean the same thing, and that Jesus was the *elect* or *chosen* servant, and that he should show judgment to the Gentiles.

We will now see what Peter has said upon this subject. In his 1st Epistle, ii, 6, he has said, "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, *elect*, precious; and he that believeth on him shall not be confounded." The apostle alludes here to Isaiah xxviii, 16, "Behold I lay in Zion for a

foundation a stone, a tried stone, a precious corner stone," &c. Here we have it established, beyond a doubt, that Jesus is here called the *elect* of God. But, to what was he *elected?* To which we answer, to be the *foundation* of his church; in other words, to be a *sacrifice* for sin—to make salvation *possible* for men—to unite in one body the Jew and Gentile, and to fit the soul for heaven. To prove the above position, we will call your attention to Psalms xl, 6, 7, 8, "Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt offering and sin offering hast thou not required: then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." Compare this with that in Heb. x, 3–10, "But in those sacrifices there is a remembrance again made of sin every year. For it is not possible that the blood of bulls and goats should take away sin. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come, (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice, and offering, and burnt offerings, and offering for sin, thou wouldst not, neither hadst pleasure therein, (which are offered by the law,) then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second: by the which will we are sanctified, through the offering of the body of Jesus Christ once for all." Again, in chap. ix, 26–28, it is said, "But now once in the end of the world, hath he appeared to put away sin, by the sacrifice of himself. So, Christ was once offered to bear the sins of many." This is agreeable to what he (Christ,) said of himself, John x, 17, 18, "I lay down my life that I might take it again. No man taketh it from me; but I lay it down of myself; I have power to lay it down, and I have power to take it again."

Now let us hear what the apostle Paul said to his son Timothy, 1 Epis. ii, 6, "Who gave himself a ransom for all, to be testified in due time." Hence, we learn that Jesus Christ was *elected* of the Father to this very work, that he might, in the language of the prophet Zechariah, chap. iv, 7, "Bring forth the head stone thereof with

shoutings, crying, Grace, grace unto it." In our humble opinion, it is utterly impossible to make these scriptures speak any other language, or to apply them to any other person but the Lord Jesus Christ, without wresting them from their true and legitimate meaning; and such as do must answer for it to God. Jesus Christ is, therefore, the *chosen* or *elect* of God. We shall now consider the term in reference to a

2d Application. We will here observe, that the terms elect, elected, and chosen, are used in reference to a single nation, or to nations, in the plural. Now, it is said of the Jews, that they were the elect or chosen people of God, as will appear by consulting the following scriptures:

Deut. vii, 6, 7, "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye are more in number than any people, for ye are the fewest of all people."

Deut. x, 15, we read, "Only the Lord had delight in your fathers to love them, and he chose their seed after them, even you, above all people, as it is this day." Here, the terms *fathers*, *their seed*, and *people*, fix on the *subjects* of *choice*, or the *elected*, and go to say, that the *election* is *national*, and *not* individual. Again,

Deut. xiv, 2, "For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." Here the inspired penman has used such terms, and in such a way, as to render it impossible for the people to whom, and for whose benefit, he wrote, to misapply what he said; for he uses the term *people*, *twice;* and that of *nation*, once. Then the people or the nation were *elected.*

We will leave Moses, and see what the wise man, Solomon, hath said upon this subject, 1 Kings, iii, 7, 8. "And now, O Lord my God, thou hast made thy servant king, instead of David my father; and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen; a great people that cannot be numbered nor counted for multitude."

David saith, 1 Chron. xvi, 13, "O ye seed of Israel, his servant: ye children of Jacob, his chosen ones." Again, in Psalms xxxiii, 12, "Blessed is the *nation* whose God is the Lord, and the *people* he hath *chosen* for his own inheritance." Psalms cv, 6, "O ye seed of Abraham his servant, ye children of Jacob his *chosen*." Verse 43, "And he brought forth his people with joy, and his *chosen* with gladness." Here are a *people*, the seed of Abraham, and children of Jacob, called his *chosen* or *elect;* those very people he brought from the land of Egypt; in whose favour he wrought miracles; the people who were so disobedient that God was not well pleased with them; many of whose carcasses fell in the wilderness; and the people to whom God said, Numb. xiv, 34, "Ye shall know my breach of promise;" and yet, as a people or nation, they were called the *elect*, or chosen of God. Again, Psa. cxxxv, 4, "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." Thus we have the testimony of Moses and David and Solomon in perfect harmony on the doctrine of a *national election.*

Now we will examine the prophecies of Isaiah, and see what he has said upon this subject, Isa. xli, 8, 9, "But thou, Israel, art my servant: Jacob, whom I have chosen: the seed of Abraham, my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and cast thee away." Isa. xliii, 10, 20, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I give waters in the wilderness, and rivers in the desert, to give drink to my people, my *chosen*." Verse 21, "This people have I formed for myself; they shall show forth my praise." Isa. xliv, 1, 2, "Yet now hear, O Jacob, my servant, and Israel, my *chosen*. Fear not, O Jacob, my servant; and thou Jeshurun, whom I have *chosen*." Isa. xlv, 4, "For Jacob, my servant's sake, and Israel, mine *elect*, I have called thee by thy name: I have surnamed thee, though thou hast not known me."

We shall close the Old testimony for the present with Ezekiel xx, 5, "Thus saith the Lord God, In the day

when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted mine hand unto them, saying, I am the Lord your God;" verse 6, "To bring them forth of the land of Egypt into a land I had espied for them, flowing with milk and honey, which is the glory of all lands." Here the prophet fixes on the people or nation *chosen* or *elected;* where they were found; to what place they were brought; and by whom, viz. the Lord our God.

From the testimony of such men as Moses, David, Solomon, Isaiah, and Ezekiel, we feel no hesitancy in saying God had *elected* a people or nation to certain privileges. But in *no* place do we find, that this *elect nation* was elected to *eternal life*, or that nations *not* elected must be considered as reprobated to everlasting hell. We will now go back to the first manifestation of this doctrine in point of fact.

Gen. xvii, 1, 2, 3, 4, 7, 8, "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee; and I will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thy seed after thee; and I will give unto thee and thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God." Here it is true we have not the term used, but we have the *act* of election.

We shall now proceed to notice the case of Isaac and Ishmael, as recorded in Gen. xvii, 16, 18, 19, 20, and 21, "And God said unto Abraham, as for Sarai, thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. And Abraham said unto God, O that Ishmael might live before thee. And God said, Sarah thy wife shall bear thee a son

indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee; Behold. I have blessed him, and will make him fruitful, and will multiply him exceedingly. But my covenant will I establish with Isaac, whom Sarah shall bear unto thee." Here we see God electing *Isaac* and his *seed*, instead of Ishmael, notwithstanding the desire of Abraham to the contrary; but, was it an election of the one to heaven, and the other to hell? Nay, it could not consistently have been such.

The next case we shall examine will be that of Jacob and Esau, concerning which so much has been said, and much of it I fear to no good purpose. The apostle Paul is usually referred to on this subject, and by some is thought to favour the doctrine of unconditional personal election to life, and unconditional and personal reprobation to eternal death. For the satisfaction of all sincere inquirers after truth, we will give all he has said upon this subject, Rom. ix, 10, 11, 12, 13, "And not only this; but when Rebecca also had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;) it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." There are many who say that this declaration of the apostle proves, that God, before the foundation of the world was laid, elected some to everlasting life *unconditionally;* for it is said, they were not born, neither had done good or evil. If any thing is said in opposition to this doctrine, it is iterated over and again, Jacob have I loved, but Esau have I hated. We shall not stop here to examine this doctrine, or test its truth or falsity, nor contend with those who may receive it as scriptural. We will now examine the apostle's declarations, and let them speak for themselves. Here let us observe, first, that as this is usually read and quoted, the emphasis is laid on the word *election*, so making the apostle say that the *election* was the thing designed to *stand;* whereas, by a little attention to this subject, we shall find that it was not the *election*, but the *purpose of God* which was to *stand*. Hence, we find

that the terms *purpose* and *stand* are emphatic. We ask, then, *what* is to stand? Is it the *election*, or is it the *purpose* of God? Doubtless, the *purpose of God* is that to which the apostle refers. This shall in all cases stand; though earth and hell combine to destroy his purposes, yet they shall stand. Many say, the purpose or decree of God is the same as election; they are one. If so, then the apostle did not understand himself; for he says, the purpose of God was *according* to election: not that it was election, but according to it. This, his *purpose*, which is *according* to election, is to *stand*. It may be asked, what is the purpose of God to which the apostle refers, and which is to stand? To which we answer in the language of Scripture, "The elder shall serve the younger," Gen. xxv, 23.

In the second place it may be asked, did the purpose of God, in the servitude of the elder, respect Esau in his *individual* or personal capacity? or, did it respect him in his *national* capacity? Some say it relates to Esau as an individual, and as such he was hated of God before he had done good or evil;—from which, we beg leave to dissent; for we apprehend the apostle designed to make his statement in accordance with what God had said to the mother of the children prior to their birth.

But the objector says, that the apostle said "children." We grant that the term children is used in our translation of the New Testament; but, mark the two words: "the children" are printed italics, and of course all will acknowledge they were supplied by the translators of the Bible, and that they make no part of the original text. Now, had the translators supplied this place with the words used by the Lord himself to Rebecca the mother of Jacob and Esau, the verse would have read thus, "For the people being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger;" then we should have the whole truth before us. Moreover, it would seem that the apostle designed to guard against error, by saying, it *was* said unto *her*. But where is it so written, and when was it said unto her, the elder shall serve the younger? To which we reply, Gen. xxv, 23, "And the Lord said unto her, Two nations are in thy

womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger."

Had the translators supplied the text with either of the words, *nations* or *people*, the verse would have been given full and clear; then no difficulty would have been in the way of a correct understanding of this subject. Then the text would read, For the nations or people being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger.

We will now show what the sentiments of some of the most learned divines are upon this point. Dr. Scott, who was a very strong Calvinist, says, "It has often been urged that Jacob and Esau were not so much personally intended, as their posterity; and that *temporal* and *not* eternal things are spoken of; and this is *certainly true*." But is this all the Doctor says on the subject? Nay, but we are not accountable for his inconsistencies. Dr. Macknight, though he believed in the creed we have read, yet could not see any support for it in this chapter. He says in his commentary on this scripture, "And these twins, verily not being born, neither having done any good or evil, that the purpose of God in making the one twin the root of his visible church rather than the other, might stand by an election made not on account of works, but from the mere pleasure of him who called Isaac the seed preferably to Ishmael." Then the Doctor says, "that Jacob and Esau are not spoken of as individuals, but as respecting the two nations springing from them: two nations are in thy womb, &c. And that the *election* of which the apostle speaks is *not* an election of Jacob to eternal life, but of his posterity to be his visible church and people on earth." Dr. Clarke on this subject, in his commentary, says, "As the word children is not in the text, the word nations would be more proper; for it is of nations the apostle speaks, as the following verses show, as well as the history to which he referred." Mal. i, 2, 3, 4, "I have loved you, saith the Lord; yet ye say, wherein hast thou loved us? Was not Esau Jacob's brother, saith the Lord; yet I loved Jacob, and I hated Esau, and laid his mountain and his heritage

waste for the dragons of the wilderness." It incontestibly appears from these passages, that the prophet does not speak at all of the *person* of Jacob or Esau, but of their respective posterities.

We will, for the present, dismiss Dr. Clarke, and see what Dr. Doddridge has to say. He is quoted by Dr. Coke on this subject as follows: "It is certain that the apostle does *not* here speak of the *eternal state* of Jacob or Esau, nor does he, indeed, so much of their persons as of their posterities." Here we will rest the matter, as far as it relates to learned critics. It may be well for us to remark, that if, as has been proved, Jacob nor Esau were personally referred to in this purpose of God, which was according to election, then the service spoken of could not be personal service.

Indeed, there is not even an intimation in the Scriptures, that Esau ever did, or was to *serve* Jacob in *person:* but there are many things which go to say that the *posterity* of Esau should serve the *posterity* of Jacob; and the *fact*, that *Esau* never did serve Jacob, can be fully proved by the Scripture. Now, this being the case, one of two things must be true: 1st, the Scriptures never designed to teach the doctrine that Esau was to serve Jacob in person; or, 2dly, that they have been broken. Here let us remark that the word of God is, and must remain true: for Jesus has said, "one jot nor tittle shall in nowise fail," "and the Scripture cannot be broken," Matthew v, 18; John x, 35. Moreover, when this is considered in reference to their posterities, we shall find it, in all its parts, true. To prove the above, we will examine for a few minutes the thirty-second and thirty-third chapters of Genesis, "Jacob sent messengers before him to Esau his brother," "saying, Thus shall ye speak unto my lord Esau; thy servant Jacob saith thus," "I have sent to tell my lord," "then Jacob was greatly afraid and distressed," "deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him." "They be thy servant Jacob's: it is a present sent unto my lord Esau," "behold, thy servant Jacob is behind us." When they met, Esau said to Jacob, "What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord." And said, "I have seen thy face as though I

had seen the face of God, and thou wast pleased with me." After noticing the language of Jacob to his servants, on his way from Padanaram, telling his servants what to say when they should meet Esau's servants, in which he calls Esau lord eight times; seven times he acknowledged himself Esau's servant; and after all, when he met his brother, exclaims, I have seen thy face, as though I had seen the face of God! I ask, would Jacob, as an honest man, have directed his servants to address the servants of Esau in this language, or could we free him from the charge of duplicity, if he did not feel what he expressed in the above statement? To which we answer in the negative. If sincerity, if honesty, be attributed to Jacob, then he must have felt that he was very far from ruling over his brother Esau.

So long as the sentiments contained in the thirty-second and thirty-third chapters of Genesis remain as they are now, and so long as there is nothing to oppose them; we ask, how can a man of reading, seriously and honestly say, that Esau personally served Jacob? How great must the prejudice of that man be, who can believe such apparent inconsistencies! Though Esau, in person, never did serve Jacob, yet he did in posterity; that is, the posterity of Esau served the posterity of Jacob. —Hence the apostle saith, the elder shall serve the younger.

It may be asked, when did the posterity of Esau render service to the posterity of Jacob? To which we reply, in the reign of David, as may be seen by examining 2 Sam. viii, 2, 6, 14; 1 Chron. xviii, 2, 6, 13. According to the best chronological accounts, Jacob and Esau were born before Christ, 1836 or 1837 years. The Edomites were subdued by David about 1040 years before Christ, which would make the time of their subjugation 796 years after the children, namely, Jacob and Esau, were born. Jacob died in the 147th year of his age, Gen. xlvii, 28: consequently, when the posterity of Esau first served that of Jacob, Jacob had been dead 649 years. Now add to the above the sixty years from the birth of our Saviour to the time the apostle wrote his epistle to the Romans, then we shall find that they were subdued at least 1100 years before the apostle wrote his epistle; and that he wrote 1749 years after the death of Jacob;

consequently, the apostle wrote after the birth of Jacob and Esau, about 1896 years.

Let us notice one thing more, which many seem to overlook. The apostle saith, "It was said unto her, the elder shall serve the younger." We ask, when and where is it thus said? To this question we shall find an answer in Gen. xxv, 23. Here we shall find that it was an answer to a question proposed by the mother, which may be seen in the 22d verse, and answered in the following words: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

We will present you the views of Bishop Newton on this subject, as quoted by Dr. A. Clarke. "We have in the prophecies delivered, respecting the sons of Isaac, ample proof that these prophecies were not so much of *single persons* as of *whole nations* descended from them; for what was predicted concerning Esau and Jacob was not verified in themselves, but in their posterity. The Edomites were the offspring of Esau, as the Israelites were of Jacob. That for some time the family of Esau was the more powerful of the two, Gen. xxxvi, 31. But David and his captains made an entire conquest of them, see 1 Chron. xviii, 12, 13. In this state they continued about one hundred and fifty years, without a king of their own, being governed by deputies or viceroys, appointed by the kings of Judah, 1 Kings, xxii, 17. See also 2 Kings, xiv, 7, 22; 2 Chron. xxv, 12, xxvi, 2."

We shall give one more text of Scripture on this point, Gen. xxvii, 29, "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee." Here we have a complete refutation of the sentiment that says Jacob and Esau are personally alluded to, and consequently there can be no reference to their eternal state.

Being aware that many people have an idea that "Jacob was elected to heaven, and that Esau was designed for hell, and *that* before *either* had done *good* or *evil*," we will inquire, had the purpose of God here spoken of any reference to their eternal state? To which we are

ready to reply, it had not, as may be easily seen; as 1st. In the text there is nothing said in respect to future happiness or misery. 2dly, If it should be allowed that what was said had reference to their future state, then the nation, the whole Jewish nation, must in the end be saved. This will at once appear to be incorrect, if we hear what the Scriptures say thereon, Rom. ix, 6, "For they are not all Israel which are of Israel." Again, Rom. xi, 17, 18, 19, 20, 21, 22, "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches: but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief, they were broken off, and thou standest by faith. Be not high minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee: behold, therefore, the goodness and severity of God; on them which fell, severity: but toward thee, goodness, if thou continue in his goodness; otherwise, thou shalt be cut off." From which we learn that the Jews were in a state of guilt; and, if they repented not, must perish; inasmuch, as that they cannot be saved only in the name of the Lord Jesus. John i, 11, 12, "He came to his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." And Acts iv, 12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Furthermore, our Lord said, Matt. viii, 11, 12, "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." From evidence before us, how can we believe that the posterity of Jacob were elected to heaven? We cannot. Now we will for a moment suppose, that it had respect to their future state; it will follow, that all the posterity of Esau must be lost. But this will not agree with the Scriptures, as we shall now undertake to prove. The Gentiles are the acknow-

ledged posterity of Esau; and we find the apostle preaching Jesus Christ to them, as recorded in the Acts of the Apostles, xiii, 46, 47, 48, "Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life, believed." Here we find the apostle speaking of some of the Gentiles who were ordained; that is, prepared to receive eternal life, the grace of God, which is eternal life; and so far was the apostle from thinking this doctrine true, that he says, "he magnified his office," in offering boldly the grace of God to the Gentiles. The Gentiles, hearing this, glorified the word of the Lord in receiving the Lord Jesus, as did Job, Job xix, 25; and Stephen, Acts vii, 59; and Cornelius, Acts x, 2. From what has been said we come to this conclusion, that the phrase, "the elder shall serve the younger," does not allude to Jacob and Esau in person, but to their posterity; and even then it has no reference to their eternal state, but their condition in this life. This being the case, it is very unsafe, and *highly improper*, to build a doctrine that goes to fix the final destinies of men, before they are born, on such passages of Scripture. We will now examine that part of the verse in which it is said, "As it is written, Jacob have I loved, but Esau have I hated." Some say that "Jacob was loved with an electing love, and that Esau was hated with the hate of reprobation:" that Jacob was loved in such a sense as to insure his final salvation even before he was born; that poor Esau was hated in such a sense as to insure his final damnation, and that before he was born.

We think, on reviewing this subject, we shall find the above sentiment altogether gratuitous; that the apostle did not say, neither did he mean to say, any such thing.

Many who suppose the apostle was advocating the foregoing sentiment, entirely mistake the application of

his language. The passage to which he refers is found in Malachi i, 2, 3, "Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and I hated Esau, and laid his mountain and his heritage waste for the dragons of the wilderness." In answer to the second question, we say, 1st, that it was written 1449 years after their birth; 2d, after the death of Jacob, about 1293 years; and 3d, before the apostle wrote his epistle, 547 years. Consequently, it did not relate to their souls. What are we to understand by the terms, hate and love, or hated and loved, as used in the Scriptures? We answer, 1st, we cannot take the terms in an absolute sense. Should we so do, the Scriptures would contradict themselves; and moreover, every family would present a little hell; they would be in a perpetual quarrel. We will call your attention to Luke xiv, 26, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Now we will see what the apostle has said upon this point, Eph. v, 28, 29, 33, "So ought men to love their wives as their own bodies; he that loveth his wife loveth himself; for no man ever yet hated his own flesh. Nevertheless, let every one of you in particular so love his wife even as himself." We think one of three things must in reference to this subject be true: 1st, that the inspired writer did not understand his mission; or 2d, that he published a doctrine in opposition to that of our Lord in Luke; or 3d, that the expressions are to be taken in a qualified sense. If taken in a qualified sense, the declaration of our Lord and of his apostle perfectly harmonize on this point. We will therefore say, that to hate signifies to love less, or to love in a less degree; and thus speaking of Jacob and Esau, it would mean, Jacob have I loved, but Esau have I loved with a less degree of love; or I have loved Jacob more than I have Esau. To prove this point, we call your attention to Matt. x. 37, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." This at once shows what our Lord meant in Luke, viz. that a man must comparatively hate father, mother, &c, or in other words he must love them with a less degree of love.

Now we will see what is said of God's hating. Psa. v, 5, "Thou hatest all workers of iniquity." Paul said to the Romans, iii, 23, "All have sinned, and come short of the glory of God." Again, 1 John v, 19, "The whole world lieth in wickedness." Now, if we believe what is said, Psa. v, 5, of God, and what is said in Rom. iii, 23, and 1 John v, 19, of man, we are led to this conclusion, that all men are hated of God; and yet John says, iii, 16, "God so loved the world, that he gave his only-begotten son, that whosoever believeth in him should not perish, but have everlasting life." In order to understand these scriptures, we must suppose that God hates the way, but loves the soul of the sinner.

We will give one instance more, and then on this point we are done. It is the case of Jacob, and Rachel, and Leah, Gen. xxix, 18, 31, 30. In verse 18 it is said, "And Jacob loved Rachel;" in the 31st verse, "The Lord saw that Leah was hated;" and in verse 30 it is said, "And he (Jacob) loved also Rachel more than Leah." Now we conceive that the above scriptures are sufficient to prove the point in question, namely, that the term hate, in a qualified sense, means a less degree of love, as is the meaning of the passages quoted. Leah was loved, but Rachel loved most. So Esau was loved, but Jacob loved most. It may be asked, in what respect was the posterity of Jacob loved more than the posterity of Esau? To this we might answer in the language of Scripture, and say, "Much every way; but chiefly because that unto them were committed the oracles of God;" or, as the highly esteemed Dr. Macknight says on this verse, "but chiefly, indeed, because the Jews were entrusted with the oracles of God; especially that concerning the blessing of the nation in Abraham's seed."

We feel prepared to say that the love of God to Jacob and his posterity, as being greater than that to Esau and his posterity, is manifested in the *purpose* of God in reference to them. In this purpose, Jacob, as a nation, was to be the church and people of God. To understand this fully, it will be necessary to notice what the apostle has said in his epistle to the Romans, ix, 4, 5, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Whose

are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, amen." According to Exodus iv, 22, "Thus saith the Lord, Israel is my son, even my first born." Jer. xxxi, 9, "I am a father to Israel." Hosea xi, 1, "When Israel was a child, then I loved him, and called my son out of Egypt." From these quotations, we learn that all the posterity of Jacob are called the sons of God, and his first-born. Here we see the honourable state to which the posterity of Jacob, or the nation of the Jews, were elected of God before they were born, or had an opportunity to do good or evil; and in this we see both the wisdom and goodness of God. On the one hand, if God had made the choice after they had done either good or evil, one might have said, I enjoy this honour because of the good I have done, and so have taken all the glory to himself. On the other hand, the one deprived of them might have concluded that it was owing to his evil conduct, and so despaired of finding the mercy of God. But God ordered it otherwise, for his glory and the good of them.

One would suppose, from what has been said, that the matter must be settled in reference to Jacob and Esau; but it is still urged that Esau was a poor reprobate, and they say the reason why they think so is, that he sought for a place of repentance, and found none, though he sought it carefully with tears.

We think a little attention to this subject will correct some errors into which many have fallen. We will examine the scripture to which reference is had, Heb. xii, 16, 17, "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Here let us ask, what was it that Esau sold? To which we answer, his birthright. But what was his birthright? This is answered in such a way as to leave the impression, that it was his birthright to heaven. Now we shall object to this altogether, inasmuch as, upon this principle, a graceless soul can go to heaven; go to heaven by a natural right, which is repugnant to every part of the gospel of Jesus Christ. Again, we should like to know how a person, say Esau, could sell his right

to heaven, if there be no possibility of falling from grace?

We grant, that Esau was, in a certain sense, a profane person. He justly deserves this character for his distrust of God, and in that distrust sold his birthright. But it may be asked, what blessings are, or were, embraced in the birthright? Let us see what the Scriptures say on this subject. Moses says, Deut. xxi, 17, "But he shall acknowledge the son of the hated for the first-born, by giving a double portion of all that he hath: for he is the beginning of his strength; the right of the first-born is his." Again, Exod. xxii, 29, "The first-born of thy sons thou shalt give unto me." Again, Gen. xlix, 3, "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power." 2 Chron. xxi, 3, "But the kingdom gave he to Jehoram, because he was the first-born." Here we may remark, that the first-born was consecrated to the Lord:—had a double portion of his father's estate; had a dignity and authority over his brethren; and succeeded in the government of the family or kingdom. Hence we consider it one of the honourable, noble, and spiritual, in the ancient world. For parting with all these for a mess of pottage, and his distrust of God, he is called profane. But though we blame him, yet there are several things connected with the matter we would do well to consider. As 1st, Esau had been in the field, and was faint, Gen. xxv, 29. 2d, Esau said to Jacob, Feed me, for I am faint, Gen. xxv, 30. Here we find a brother, yea, if possible, one nearer than a brother, a *twin*, asking for something to eat, and the necessity of the case stated: for I am *faint*. But what was the reply? Such, we presume, as no Christian could make. Would not a brother have said to him, Here is enough: eat, and be satisfied? We answer, yes. But what does this Jacob say? Why, Sell me this day thy birthright, Gen. xxv, 31. Esau, fainting with hunger, saith, I am at the point to die, and what profit shall this birthright do to me? Gen. xxv, 32. Then, said Jacob, Swear to me this day: and he swear to him, and sold him his birthright, Gen. xxv, 33. In the 34th verse it is said, Thus Esau despised his birthright. Now, we ask, who can see in the least degree any brotherly love, Christian kindness, or even humanity,

in this conduct of Jacob? We answer, no one can; no, not even one particle.

There is one point more in the character of Esau, to which we shall now call your attention, and which has been by too many handled rather roughly. It is that of his repentance. Some have said, "If he was not reprobated, why did not his repentance avail something in the sight of God? or, if God had not reprobated him, why did he not find a place of repentance; and especially, seeing he sought it earnestly with tears?" All this, say they, is against him. These things are very plausible; but let us examine them for a moment; and, 1st, we remark, that this place for repentance was not sought for in himself; nor 2d, in God; but, 3d, in his father Isaac, as will be seen by a careful examination of Gen. xxvii, 30–40, inclusive, "And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob had scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father! And he said, hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, hast thou but one blessing, my father? bless me, even me also, O my father! And Esau lifted up his voice, and wept." Having given the history of this matter as recorded by Moses, we will now present you the opinion of three eminent divines and doctors of divinity. Dr. Scott says, on Heb. xii, 17, "The whole history of Esau shows that he at that time neither truly

repented of his sins, nor sought to do it; but he was grieved and vexed at being circumvented by Jacob. He sought carefully, and with tears, to induce Isaac to alter his purpose, to retract Jacob's blessing, and to bestow it upon him; but this he sought in vain, for it was then too late."

Dr. A. Clarke on this passage saith, "The Greek word here is not to be taken in a theological sense, as implying *contrition* for sin; but merely a *change of mind*, or *purpose*. Nor does the word refer here to *Esau* at all, but to his *father*, whom Esau could not, with all his tears and entreaties, persuade to reverse what he had done."

Dr. Heylin, as quoted by Dr. Coke on this text, says, "And you know that afterwards, when he was desirous to inherit the benediction, he was judged unworthy of it: nor could he find any way to change the mind of Isaac, although he sought it earnestly, and with tears." It is evident, that Dr. Coke was of the same opinion with Dr. Heylin, from the manner in which he has noticed him. From the above view of this subject, we must come to this conclusion, that Esau's repentance had nothing to do with his *sins*, his *God*, nor a *future state;* consequently, does not prove that he was born for hell; or that, before he had done evil, God had reprobated or determined to damn him. We can see only one way in which this could affect his future state, namely, that his father possessed the power of conferring on him salvation, or of consigning him to hell. But if he had not this authority, his rejecting him could not fix his eternal state. As it relates to Esau's getting the venison for his father, we think he by far acted the more honourable part. Read the 26th chapter of Genesis, and compare the conduct of Jacob, his mother, and Esau, and see who acted the most like a Christian.

Here, we have the direction of an aged and blind father, being sensible his stay on earth was short, to his son Esau, to go and prepare him some savoury meat, such as he loved, that he might eat, and that he might bless him before he died. Here we have the dying request of an affectionate and blind father: but let us see what is done by one from whom better things might have been expected. Here we find a wife, a mother, teaching her son how to deceive her blind husband. We would

ask, Does the conduct here related of this mother become a wife or a mother? Is it not more like that of a fiend? No pious man can read this chapter, and see such conduct, without having his soul pained within him. God is not dependent on such deception, to bring about and accomplish his grand designs.

We will close this part of our subject with two quotations. The first is from Calmet, by Dr. Clarke, on Gen. xxvii, 19, "Jacob imposes on his father in three different ways: 1st, by his *words*—I am thy first-born, Esau. 2d, by his *actions*—he gives him *kid's flesh* for *venison*, and says he had executed his orders and *got it by hunting*. 3d, by his *clothing*—he put on Esau's garments, and the kid skins upon his hands and the smooth of his neck. In short, he made use of every species of deception that could be practised on the occasion, in order to accomplish his ends."

"It was the design of God that *the elder should serve the younger;* and he would have brought it about in his own wise and just providence; but means such as those here used, he could neither sanction nor recommend."

Second, Dr. Clarke's closing remarks on Gen. xxvii: "On the blessings pronounced on Jacob and Esau, these questions may naturally be asked. 1. Was there any thing in these blessings of such a spiritual nature, as to affect the *eternal interests* of either? Certainly there was not, at least as far as might *absolutely* involve the salvation of the one, or the perdition of the other. 2. Was not the blessing pronounced on Esau as good as that pronounced on Jacob, the *mere temporary lordship*, and the being the *progenitor* of the *Messiah*, excepted? So it evidently appears. 3. If the blessings had referred to their eternal states, had not Esau as fair a prospect for eternal glory as his deceitful and unfeeling brother? Justice and mercy both say, yes. The truth is, it was their *posterity*, and not themselves, that are the objects of these blessings."

Having spent much time on the two first applications of the term, we proceed to consider the

3d Application, namely, in reference to uniting the believing Jews and Gentiles in one Christian or gospel church; or, in other words, that God, before the foundation of the world, elected, or chose, that all believing

Jews and Gentiles should become his children, and constitute his church. To prove this, we will refer to Eph. i, 4–14, "According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: having predestinated us unto the adoption of children, by Jesus Christ, to himself according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us, in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Here we will remark, that, whatever God does, he does after the counsel of his own will. But, what does the apostle say he has done? To which we reply, God "hath chosen us in him" to enjoy the privileges of his children, "to be holy, without blame," as children of the same family. But who are *chosen* to this privilege? An answer to this the apostle has furnished in the text, namely, *us*, the believing Gentiles as well as Jews. The Jews considered themselves as the chosen or elect of God, and, as such, had an exclusive right to all the privileges of God's people. But in opposition to this, the apostle had the Gentiles as much in view in the contemplation of the mercy and goodness of God, as the Jews. Let us see what the apostle says in ch. ii, 12–19, 22, "That at that time, ye (Gentiles spoken of in verse 11) were without Christ, being aliens from the commonwealth of

Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace: and that he might reconcile both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you (Gentiles) which were far off, and to them (the Jews) that were nigh. For through him (Jesus Christ) we both (Jew and Gentile) have access by one Spirit unto the Father. Now, therefore, ye (Gentiles) are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. In whom ye (Gentiles) also are builded together, (with the believing Jews) for a habitation of God through the Spirit."

Here we find God opening a way for the Gentiles to come into the possession of the covenant blessings of the gospel, with the believing Jews, by Jesus, who hath broken down the middle wall of partition between us,—saying, "They are now a building—fitly framed together—a habitation of God—so that they are now no more strangers—foreigners—but fellow citizens with the saints, and the household of God."

Again, in chapter iii, 8, 9, the apostle saith, "That I may preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery." The term mystery signifies something secret, hidden, which the apostle says, in the 6th verse, was this, "That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." And in verse 5th he says, "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."

The next scripture we shall bring on this point, is 1 Thess. i, 4, "Knowing, brethren beloved, your election of God." On this scripture Dr. A. Clarke observes, "Being assured, from the doctrine I have delivered to

you, and which God has confirmed by various miracles and gifts of the Holy Spirit, that he has *chosen* and called the Gentiles to the same privileges to which he called the Jews. This is the *election* which the Thessalonians knew."

Dr. Coke says the 4th and 5th verses may be thus paraphrased: "As I have had a full and undoubted revelation from the Lord Jesus, of God's purpose to receive you, idolatrous Gentiles, into his visible church, and all true believers among you, as his people, under the Christian dispensation, I own you as dearly beloved brethren, and have with pleasure seen the purpose of God take effect." Again, the Doctor, in his reflections on the phrase, "Your *election* of God," says, "That you have been called from Gentilism to be partakers of all the blessings and privileges of the gospel, to be the children of God."

We shall add to the above divines, the testimony of the justly celebrated Dr. Macknight, who says, "The apostle did not know whether the Ephesians were, or were not, *elected to heaven*. Furthermore, it is very evident that all to whom the apostle then wrote did not prove faithful to the grace of God; consequently, could not have been *elected to heaven*. If so, then the *election* of which he had knowledge was that of the believing Gentiles, being *chosen*, or *elected*, through the gospel, to be the church and people of God with the believing Jews." Again, "The Judaizing teachers denied the *election* of the Gentiles to be the people of God, while they refused to submit themselves to the law of Moses. Wherefore it was highly proper to assure the Thessalonians that they were *elected*, or made the people of God, by faith in Christ alone."

The next passage of Scripture to which our attention will be directed, is 2 Thess. ii, 13, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." We will express our views of this Scripture in the language of Dr. Clarke in his Commentary, which is as follows: "In your *calling* God has shown the *purpose* that he had formed from the *beginning* to call the Gentiles to the same privileges with the

Jews; not through circumcision, and the observance of the Mosaic law, but by faith in Christ Jesus." While on this point, we will notice one more passage, which is in 1 Peter v, 13, "The church that is at Babylon, elected together with you, saluteth you." We would simply ask, Did the apostle mean to say, that the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, were, with the church at Babylon, "elected to eternal life?" We think not, inasmuch as in his second epistle, chapter i, 10, he exhorts them, "To give diligence to make their calling and *election sure;* which, if it referred to their personal, eternal, and unconditional *election* to life, could not be made *more sure* than it was before. Dr. Macknight says, "The apostle is speaking of the brethren's calling and *election* to be the church and people of God, which they were to make firm by adding to their faith, courage, &c, which if they did, they should not fall from their election." We think we have fully sustained the position we took on this part of the discourse; but there is one thing of considerable importance, which it may be well to notice here, namely, When did God *elect* the Gentiles to be his people and church with the believing Jews? or when did he determine to elect the Gentiles, that they with the believing Jews should be his people, or that they should have the same privileges with the Jews? To which we reply in the language of the Scripture, From or before the foundation of the world. As there is much said about this phrase, and as it does occur several times in the holy Scripture, we will give it a passing notice. The following are about all the places where it is to be found: Eph. i, 4, "According as he hath chosen us in him, before the foundation of the world." Eph. iii, 9, "Which from the beginning of the world hath been hid in God." Col. i, 26, "Even the mystery, which hath been hid from ages, and generations." 2 Tim. i, 9, "Which was given us in Christ Jesus, before the world began." Titus i, 2, "In hope of eternal life, which God, that cannot lie, promised before the world began." 1 Cor. ii, 7, "Which God ordained before the world, unto our glory." Heb. ix, 26, "For then must he often have suffered since the foundation of the world; but now once, in the end of the world, hath he appeared to put away sin, by the sacrifice of

himself." Rom. xvi, 25, "According to the revelation of the mystery, which was kept secret since the world began." Luke i, 70, "Which have been since the world began." 1 Cor. x, 11, "Upon whom the ends of the world are come." Acts iii, 21, "Which God hath spoken by the mouth of all his holy prophets, since the world began." We will now give the opinions of some of the most learned divines, who in many other respects think very different from each other, yet on the above phrases perfectly agree. We will commence with Dr. Scott, who, as is well known, is a Calvinist. He says, on Col. i, 26, "St. Paul had been a minister of the gospel, according to the sovereign appointment of God in his gracious dealings with him, that he might fulfil the prophecies of the Scripture, in preaching to the Gentiles, and bringing them into the church: thus he was employed to make known the mystery, which had been hidden from man during all preceding dispensations and ages of the world; but was at length manifestly revealed to the holy followers of Christ." The Doctor there refers to Eph. iii, 5, and 9: in the 5th verse, the phrase "other ages," is used; and in the 9th verse, "from the beginning of the world;" and further says, "That some explain the phrase, 'before the world began,' (rendered literally before 'eternal times,') to relate to the promise made to Adam, or to Abraham, before the promulgation of the law." On Hebrews ix, 26, the Doctor says, "He (Christ) at length appeared in human nature, once, in the last period of the world, when the concluding dispensation was to be introduced." One more quotation from the Doctor, and we will dismiss him for the present. 1 Cor. x, 11, the words in the text are, "On whom the ends of the world are come." The Doctor says, "On whom the completion of the ages are come, who had the substance of all their shadows, and the accomplishment of all their prophecies; who enjoyed these advantages, which were the end and perfection of the old dispensation."

Mr. Wesley, in his notes on Heb. ix, 26, "The end of the world," says, "*At the consummation of the ages.* The sacrifice of Christ divides the whole age or duration of the world into two parts; and extends its virtue backward and forward from this middle point wherein they meet, to abolish the guilt and power of sin."

Mr. Benson, on the above verse and phrase, says, "At the conclusion of the Mosaic dispensation, and the entrance of gospel times, which are the last seasons of God's grace to the church. The apostle's expression may be properly rendered *the consummation*, or conclusion, *of the ages*, or Divine dispensations, termed the dispensation of the fulness of times."

Dr. A. Clarke, on Heb. ix, 26, says, "*The end of the world*, the conclusion of the Jewish dispensation, the Christian being that which should continue till the end of time." "*The foundation of the world*, means the Jewish economy; and *Before the foundation of the world*," Titus i, 2, "*Before the world began*, the times antecedent to the giving of the law."

Dr. Macknight, on Rom. xvi, 25, in his second note, says, "The apostle calls the admission of the Gentiles to all the privileges of the church and people of God, without subjecting them to the law of Moses, a mystery." In note third, "Which had been kept secret in the times of the ages, that is, during the dispensation of the law of Moses; which, as Locke says, is called '*the age*,' because under the law time was necessarily measured by ages, or jubilees. It is true, in the covenant by which God separated Abraham and his posterity from the rest of mankind, and made them his church and people, the calling of *the nations* to be the people of God was promised, under the idea of blessing them in Abraham's seed. Not the least intimation was given in the covenant, or by the prophets, of the conditions on which the Gentiles should be received as the people of God. The obtaining that honour by faith, is the great secret said to be kept hid during the times of the ages, or Mosaic dispensation, but which is now made manifest to the apostles by revelation." The Doctor, on Titus i, 2, "Before the world began," says, "Which God, who cannot lie, promised to believers of all nations, in the persons of Adam and Abraham, long before the Jewish dispensation began." Again, on 2 Tim. i, 9, "Which was given us in Christ Jesus, before the world began," he says, "Who hath resolved to save us, and for that purpose hath called us into his kingdom, with a holy calling; a calling whose object is to make us holy; and hath called us not on account of our works, as meriting it,

but in accomplishment of his own purpose and gift, which was given us through Christ Jesus, in the covenant made with mankind at the fall, *long before the times of the Mosaic dispensation.*" We shall close our appeal to the learned critics with Dr. A. Clarke, on 1 Pet. i, 20, on the phrase, "Before the foundation of the world," who says, "Before the law was given, or any sacrifice prescribed by it: and its whole sacrificial system was appointed in reference to this foreappointed Lamb; and, consequently, from him they derive all their significance and virtue. The 'last times,' means the gospel dispensation, called the last times, as we have often seen, because never to be succeeded by any other."

Now, we are led to this conclusion, that, before the foundation of the world, or the foundation of the Jewish economy; or, as another apostle expresses it, "before the world began," or before the Jews, as a people, were elected, or that dispensation commenced, God *chose*, or *elected*, the Gentiles, and did determine that they, in the fulness of times, should be called, and admitted into all the privileges of the Messiah's kingdom. This was kept hid for ages, or generations, hence called "*a mystery*," and "*the mystery*;" but, saith the apostle, Romans xvi, 25, 26, "This mystery, which was kept secret since the world began, is now made manifest, and according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

God ordained, before the Mosaic dispensation, even immediately after the fall, that salvation should be offered to all mankind; this has been kept hid for ages, but is now, in the fulness of time, made known, for our glory. See Eph. i, 9, 10.

Hear (for one moment) the apostle, in a glow of holy triumph over error and prejudice, cry out, "Unto me, who am less than the least of all saints, is this grace given, that I might preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, to the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

It appears to me, that the above view taken of the Scriptures cited, is the literal, natural, fair, and consistent one, namely, that God has *elected* (and that before the foundation of the world, or Mosaic dispensation,) the Gentiles with the Jews, through faith, to be his people under the gospel dispensation. This being the true state of the case, no one can infer from any of the above texts, that God has *elected* any one individual as such to eternal happiness, or rejected others and consigned them to hell. I confess, that I can see no foundation in all the Scripture for the doctrine of personal and unconditional election to heaven of one soul.

We shall now pass to a

4th application of this term. The terms *elect*, *elected*, *chose*, or *chosen*, are used in reference to church officers, as apostles and ministers of Christ.

In Mark iii, 13–19, it is said, "He goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, to have power to heal sicknesses, and to cast out devils. And Simon he surnamed Peter. And James the son of Zebedee, and John the brother of James, (and he surnamed them Boanerges, which is, The sons of thunder,) and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him; and they went into a house." In the Gospel by St. Luke vi, 13–16, we have the same men named, and for the same work. In the 13th verse it is said, that after he had called his disciples to him, "of them he *chose* twelve, whom also he named apostles." Again, John vi, 70, "Jesus answered them, Have not I *chosen* you twelve, and one of you is a devil?" Again, John xv, 16, "Ye have not *chosen* me, but I have *chosen* you, and ordained you," &c. Notwithstanding this plain declaration of the Son of God, it is to be feared that many make this a matter of *their own choice*, and so reverse the order of God: but God is immutable; he changeth not. Though some may run before they are sent; and concerning whom it may be asked, Who hath required this at your hands? yet God hath *his chosen* ministers, of whom it may be said,

"Ye have not *chosen me*, but I have *chosen* you, and ordained you, that ye should go and bring forth fruit;" that is, I have prepared you, and made you competent to do my work, and your work shall remain. "But the *Lord said* unto him, Go thy way: for he is a *chosen* vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel," Acts ix, 15.

Once more: Acts i, 24, 25, "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast *chosen;* that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place."

Now, permit us to ask, Does the *election* spoken of in the above named scriptures, embrace the eternal states of these men? Are we to understand by it, (election,) that they were designated for heaven? If so, alas! alas! poor feeble man may *change* the *unchangeable* election of God,—otherwise Judas is now in heaven! But we think, that an *election to office* in the church does not necessarily draw after it an election to heaven. Nay, matter of fact (as in the case of Judas) proves to the contrary.

God has elected, or chosen, men to fill certain offices in his church, and will continue so to do to the end of time, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. iv, 13.

We will now notice a

5th application of the term, namely, in reference to the people of God, to saints or Christians, as such. In the Scriptures we find them styled, children, young men, fathers, beloved, brethren, saints, and elect, denoting the honours and privileges to which they, as the people of God, were exalted. We will now call your attention to the principal passages of Scripture in which the saints are called the *elect.* Isa. lxv, 9, 22, "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine *elect* shall inherit it, and my servants shall dwell there." Dr. Coke, in his view of the subject, says, "The proposition of Divine grace

respecting the faithful, is contained in the 8th verse, and more fully explained in the 9th and 10th." Here is a simile we will notice, the meaning of which, according to the opinion of the Doctor, is, that if in a bunch of bad grapes a good one or two be found, full of *good juice*, wherein is the *blessing*, the vintager selects it from the rest, and does not destroy it, as expecting it to come to perfection: so God would not destroy the whole nation of the Jews, but preserve it for the sake of a few righteous persons to be found among them. It is added, in the next verse, that to these faithful of God, as a reward of their duty and constancy, should be granted the secure inhabitation and possession of the land of Canaan, and of *Jerusalem, built upon the holy mountains*, here called *the mountains of God.* Verse 22, "And mine *elect* shall long enjoy the work of their hands." Here the term elect is used to designate the faithful, or real saints, among the Jews.

Matt. xxvi, 22, 24, 31, "Except those days should be shortened, there should no flesh be saved: but for the *elect's* sake those days shall be shortened. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that (if it were possible) they shall deceive the very *elect*. And he shall send his angels with a great sound of a trumpet, and they shall gather together his *elect* from the four winds, from one end of heaven to the other." In Mark xii, 20, 22, 27, the same sentiment, and in nearly the same language, is advanced. Josephus computes the number that perished in the siege, at eleven hundred thousand, besides those who were slain in other places. War, book vi, 6, 9. If the Romans had gone on destroying in this manner, the whole nation of the Jews would, in a very short time, have all been destroyed; but for the sake of the elect, those who are real Christians, those days were shortened.

Again: There shall arise false Christs, &c, and they (if it were possible) should deceive the very *elect.* The reason why they could not deceive the elect, or the real Christian, was, they had the fullest conviction of the truth of Christ's mission and miracles, and, consequently, could not be deceived by these impostors. This seems to be all that is meant by the above declaration. There is one circumstance in the Christian's experience which is

too often overlooked, namely, that of his *knowledge*. He "knows in whom he has believed," and therefore cannot be deceived in respect to his Christ. His voice is not the "voice of a stranger;" they therefore "hear and understand."

Luke xviii, 7, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" Here we have the elect named, and one prominent feature in their character, they are a praying people—they cry day and night—they persevere in praying—though he bear long with them, he will at last answer. Who can, for one moment, believe that the saint was elected before he had an existence, with plain Scripture before him? It would, in effect, be saying, That before they had an existence they cried day and night to God! Who can for a moment believe this? Those may who can,—but we cannot.

Rom. viii, 33, "Who shall lay any thing to the charge of God's elect? it is God that justifieth." Here we have another characteristic of the elect of God, viz. they are justified by God. It is evident, from what Paul has said in the third chapter of this epistle, "that all have sinned," and, of course, are in a state of condemnation. In the 8th chapter and 1st verse he says, "There is therefore now no condemnation to them which are in Christ Jesus." The elect are in Christ Jesus, and have no condemnation. All men have sinned, therefore no one was elected to heaven till after his birth; consequently, there must have been a period, in the existence of those *now* elected, when they were not the elect; but through the preaching of the gospel, the reprobate has become one of God's *elect;* and by the same means, all who will listen to his voice may become partakers of the same grace and salvation. Again,

Col. iii, 12, "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering." The Colossians were here exhorted to imitate the elect of God: they were to be holy, merciful, kind, and long suffering. Sinners do not, neither can they, while unregenerate, do as the elect of God. They are to be changed before they can be the elect of God, to do the things spoken of by Paul, acceptably. Let us look at our text, "I endure all things for

the elect's sake, that they may obtain the salvation which is in Christ Jesus, with eternal glory." If they had been *eternally* elected, salvation and eternal glory were to them certain; but from the manner in which the apostle expresses himself, we learn that they were not certain of this as yet. They were to seek it; and as a means to encourage them, for their sakes he (the apostle) was willing to suffer all things, or endure all things, as will more fully appear by reading the three following verses.

Tit. i, 1, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect." There we have another mark of "God's elect," namely, their *faith*. They have that faith which "works by love, and purifies the heart."

The apostle says, Rom. xi, 32, "God hath concluded them all in unbelief." If they are all concluded (even by God) in unbelief, then there are none of them the elect of God. The whole human family are divided into two classes, called believers and unbelievers. All are, by nature, considered of the latter class. When regenerated, they are called believers, or the elect of God.

We will present you one more scripture on this point, and then dismiss it: 1 Peter ii, 9, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." Here the terms, *chosen*, *royal*, *holy*, and *peculiar*, are used to designate the people to whom he wrote, as Christians; not that they had always been such, but that they were such, as he says in verse 10, "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

The above quoted Scriptures are principal texts on this subject, and not one of them points out either the way in which, or the time when they were elected; nor can we, from any one, or all of them put together, justly infer that they were elected before they were born, or had done good or evil. But in them we have the character of God's elect; they are a people who *know God*, have *faith* in God, *cry day and night to God;* that are *seeking eternal glory, justified* before God; are *holy*, have *bowels of mercy*, are *kind, humble-minded, meek*, are a *chosen generation*, a *peculiar people*, and as *having obtained mercy*.

We will now notice another use of this term.

6th. It is used in reference to the way in which God has chosen to save men. There is but one way in which men can be saved; and this is the way God has chosen or *elected*. This way is that in which he will be glorified, and the safety and happiness of man secured.

The first scripture we will notice is, Romans xi, 5, "Even so then, at this present time also, there is a remnant according to the election of grace." From this we learn two things: 1st, That there is a remnant, a small number, amidst so general an apostasy, who walk in the fear of God; and 2nd, The *way* in which there is this remnant. This way is expressed in the text, "According to the election of grace." According to the election of grace, is the way appointed by grace. Grace has elected the way to save men; and hence, when a man is saved, we say he is saved according to the election of grace. In order to understand the subject more readily, we will notice the manner in which it was introduced in the verse. The apostle saith, "Hath God cast away his people? God forbid." Notwithstanding the Jews, as a people, had been rejected, yet there was a remnant who should be saved. To illustrate this, he introduces a similar case, intimating that the state of the people in the days of Elijah was similar to those in the apostle's days. That prophet, in his complaint to God, says, "Lord, they have killed thy prophets, and digged down thy altars, and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved unto myself seven thousand men, who have not bowed the knee to the image of Baal." Baal was the god of Jezebel; or, in other words, his worship was then the worship of the state; but there were several thousands of pious Israelites who had not acknowledged this idol, and did not partake of his worship. Even so then, at this present time, when the irreligion of the Jews is very great, there is a remnant, a small number, who have accepted of salvation in God's own chosen or elected way, or "according to the election of grace." It may be asked, What way has grace elected to save men? To this we answer in the language of Scripture, Mark xvi, 16, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." In perfect accord-

ance with this was the apostle's preaching to the jailer, Acts xvi, 31, "Believe on the Lord Jesus Christ, and thou shalt be saved;" and Acts x, 43, "To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins." In this way, "according to the election of grace," shall a remnant be saved.

Let us now examine the 7th verse of this chapter. "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." By the term Israel, we are to understand the body of the Jewish nation. What did Israel seek for? An answer to this is found in chapter ix, verse 31, "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." The law of righteousness they sought, but found it not. They sought by this means to be continued the people of God, but found it not, because they sought it not in the right way. But who hath found it? To use the language of the text, "The election," or those who have sought it in God's chosen or elected way, called here election. But what way has God elected? An answer to this is found in verse 32, "By faith." They found it not, because they "sought it not by faith, but as it were by the works of the law." God, who is the only Saviour of man, has an undoubted right, in his infinite wisdom, to elect his own way in which to bestow salvation; and if we come in this way we shall be safe.

We shall bring this subject to a close, after we have examined another use of this term.

7th. The term elect, or chosen, is used in the Scriptures, to signify excellent, eminent, or approved.

Mr. Parkhurst, in his lexicon, on the Greek word *eklektos*, says, under sense 1st, "The word in St. Luke xxiii, 35, seems not only to denote our Saviour's being *chosen* to the office of Messiah, but also his being *approved* of God in that capacity." Under sense 4th, he says, "The term signifies chosen, accepted, approved, and excellent;" and in reference to the elect angels, he says, "They are plainly *those* angels who, when many others fell, kept their first estate, and so are approved by God." Dr. A. Clarke says, "The term elect, both in this (referring to 2 John chapter 1, 13) and the 13th verse, signifies

excellent, eminent, or honourable." Dr. Coke says, "That the terms in 2 John denote that these sisters were chosen, or excellent, Christians." Dr. Macknight says, in his note on 1 Tim. v, 21, "The Hebrews call things *excellent* in their kind, *elect*." Having examined the learned critics on the Greek term, we shall now notice some passages of Scripture in which the term is used in the sense given above, and in which it makes the Scriptures consistent with themselves.

Gen. xxiii, 6, "Hear us, my lord; thou art a mighty prince among us; in the *choice* of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead." As if they had said to him, Thou art loved by us as our prince, a mighty prince, and we give thee the most excellent sepulchre to bury thy dead.

Deut. xii, 11, "Then there shall be a place which the Lord thy God shall *choose*, to cause his name to dwell there; thither shall ye bring all that I command you: your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your *choice* vows, which ye have vowed unto the Lord." In this verse the term choose, or choice, is used twice—once in reference to God, "a place which the Lord your God shall *choose*," is that place which he shall *approve;* or, in other words, the place approved of by God, is that where they shall offer their sacrifices. In the second place, it is used in reference to men, "Your *chosen vows* which ye have vowed." Do not the vows here spoken of, respect their offerings? We answer, Yes. Then it follows, as a matter of course, that their choice offerings were their most excellent or approved of sacrifices, or gifts.

Psa. lxxviii, 31, "The wrath of God came upon them, and slew the fattest of them, and smote down the *chosen* men of Israel." Whoever will acquaint himself with the history of this people, will find, that by the chosen or elect men here named, is meant their chief, most excellent, and honourable men.

Judges xx, 16, "Among all this people there were seven hundred *choscn* men left handed; every one could sling stones at a hair breadth, and not miss." Here, by the term *chosen men*, we are to understand the most approved of the tribe of Benjamin; and that in conse-

quence of their expertness at slinging stones, they highly valued them.

We shall now leave the Old Testament, and call your attention to the New. Matt. xx, 16, "So the last shall be first, and the first last; for many be called, but few chosen." A householder, hiring labourers to work in his vineyard, is spoken of in the preceding verses, to show that the Gentiles should be preferred to the Jews, according to what was hinted in the last verse of the preceding chapter, "But many that are first shall be last, and the last first." The Jews were the first and most distinguished people of God, and in consequence of their rejecting the gospel, they should be last; and the Gentiles, who had no name among the living, through believing the gospel, shall be first. Then it is added, "For many be called, but few chosen;" that is, few are approved, because only a few accept of the gospel of Christ.

The phrase, "for many be called, and few chosen," is found in the 22nd chapter, 14th verse, at the close of the parable of the king who made a marriage feast for his son. Here we find the guests were invited, and among them was one found that had not on a wedding garment; and he said, "Friend, how camest thou in hither, not having on a wedding garment? and he was speechless." Then the king said to his servants, "Bind him hand and foot, and take him away, and cast him into outer darkness: for many are called, but few chosen;" that is, all were called to enjoy the feast prepared for them; and such as clad themselves in a proper manner are approved; but such as neglect to put on the wedding garment are not chosen or approved. Such sinners as refuse to embrace the gospel, are not accepted or approved of God. This seems to be the meaning of this Scripture.

Acts xv, 22, It is said, "Then it pleased the apostles and elders, with the whole church, to send *chosen* men of their own company to Antioch with Paul and Barnabas." We would ask, Did the apostles and elders, with the whole church, know that Barnabas and Silas were elected to eternal life? As it is presumed they did not, it follows that the choosing must have reference to something else. If we say it denotes men *approved*, or make

it consistent in itself, Barnabas and Silas were men approved among them, as in the 25th verse it is said they were "beloved;" and in the 22nd verse they were "chief men." It may be asked, Why were they so highly esteemed? We answer, Because they had hazarded their lives for the name of the Lord Jesus.

Romans xvi, 13, "Salute Rufus, chosen in the Lord." Surely the apostle would not have known, without a special revelation, that Rufus was elected to heaven. What then does the word *chosen* mean in this place? It means that he was an eminent, or highly approved, Christian, and as such was to be saluted.

We will now notice a passage, concerning which much has been said, 1 Tim. v. 21, "Elect angels." By this phrase some suppose the apostle meant the angels God had eternally elected, who, in consequence of this election, could not fall when the others fell. But we understand by the phrase, "elect angels," those angels who kept their first state, and were *approved* of God; while those who sinned were reprobated. We know God approved of those who fell not, but do not know that God eternally elected them, and that they could not fall. Hence the above comment is considered far the most safe.

One reference more, and we are done for the present. 2 John, 1st and 13th verses, "The elder unto the elect lady and her children." "The children of thy elect sister greet thee." Dr. A. Clarke, on the 13th verse, says, "*Elect*, both in this and the 1st verse, signifies excellent, eminent, or honourable." We therefore conclude, that this epistle was sent to some eminent Christian matron, not far from Ephesus, who probably had a church at her house, where the apostles frequently preached the gospel of God, and were piously entertained by this elect or honourable sister.

Having passed through this subject in the way proposed, permit us to present the whole before you in the following form. We stated, that the term *elect* is used,

1. In reference to Jesus Christ, who is the elect of God.

2. The Jewish nation, as the church and people of God, are called *elect*.

3. It is used in reference to the believing Jew and Gentile, being united to be the church and people of God under the gospel dispensation.

4. The officers of the church are *elected.*

5. The people of God, as Christians, are the *elect.*

6. The way in which God will save men, is God's elected way. And,

7. It signifies excellent, eminent, or honourable.

Now, after having examined the doctrine of election according to the Bible, we find it worthy of God; it is honourable to his character; and at the same time it affords the minister of Jesus an opportunity of offering salvation to all men in God's elected way, namely, by faith in Jesus Christ.

Unto God be all the glory, now and for ever. Amen.

THE END.

UNIVERSAL GOOD,

The object of the Divine Will; and all Evil the necessary effect of the creature's opposition to it.

BY DR. BYRON.

THE God of love delighting to bestow,
Sends down his blessing on the world below:
A grateful mind receives it, and above
Sends up thanksgiving to the God of love.
This happy intercourse could never fail,
Did not a false, perverted will prevail.

For love divine, as rightly understood,
Is an unalterable will to good.
Good is the object of this blessed will,
Who never can concur to real ill:
Much less *decree*, *predestinate*, *ordain* ——
Words oft employed to take his name in vain.

"But he permits it to be done," say you.
Plain then, I answer, that he does not *do*;
That having willed created angels free,
He still permits, or wills, them so to be:
Were his permission asked, before they did
An evil action, he would soon forbid.

Before the doing he forbids indeed,
But disobedient creatures take no heed:
If he, according to your present plea,
Withdraws his grace, and *so* they disobey,
The fault is laid on him, not them at all,
For who shall stand, whom he shall thus let fall?

Our own neglect must be the previous cause,
When it is said, *the grace of God withdraws*;
In the same sense, as when the brightest dawn,
If we will shut our windows, is withdrawn;
Not that the sun is ever the less bright,
But that our choice is not to see the light.

Free to receive the grace, or to reject,
Receivers only can be God's *elect*;
Rejecters of it, *reprobate* alone,
Not by Divine *decree*, but by their *own*:
His love to *all*, his willing none to sin
Is a decree that never could begin.

It is the order, the eternal law,
The true free grace, that never can withdraw;
Observance of it will of course be blest,
And opposition to it self-distrest;
To them who love its gracious Author, all
Will work for good, according to St. Paul.

An easy key to each abstruser text,
That modern disputants have so perplext
With arbitrary fancies on each side,
From God's pure love, or man's free will denied:
Which in the breast of saints and sinners too,
May both be found self-evidently true.

FOR LOVE.

O LOVE, thou sovereign good unknown!
Anxious I wait for thee alone,
Before I take my flight;
Before I *can* depart in peace,
Or hope for endless happiness,
In a new world of light.

Joyful I fly this moment hence,
Meet for my rich inheritance,
If thou thyself impart:
Salvation sure in thee is given;
My perfect peace, my present heaven,
My God himself thou art!

O Love, O God, thyself reveal!
My pardon in thy blood to seal,
My spirit to restore;
Then, let me then a lot obtain,
Where grief, infirmity, and pain,
And death shall be no more.

Now, O thou Love essential come!
And lo! I sink into the tomb,
With Jesus in my heart;
Secure at that great day to rise,
And mount above the flaming skies,
And see thee as thou art.

THE

DUTY OF CHRISTIANS

TO UNITE WITH

THE VISIBLE CHURCH.

BY T. SPICER.

You are a Christian. You think the Holy Spirit has wrought a great change on your heart. You love the Saviour, and intend to devote yourself to his service the residue of your days. You wish to enjoy the peace of God in your heart, to be useful to your fellow creatures, and finally reach eternal life. To you, then, I beg leave to say a few words on the duty of Christians to unite with the visible church.

1. It is the duty of Christians to unite with the visible church, because this is the only way to prevent the visible church from becoming extinct in our world. The visible church cannot continue to exist, unless Christians thus unite.

The visible church is composed of persons who take upon them a public profession of the true religion, and unite for the purpose of receiving the word and ordinances of God's house, and for promoting the cause of God among men. Now, who does not see that if there be not a continual accession of new members, death would soon extinguish it from the face of the earth? The gates of hell would prevail against it.

But if one may be excused from uniting with the church, why may not another? Why may not all? If all neglect, how can the church exist? Where will be its *ordinances?* Where its *ministers* to administer, or its *members* to receive? And how deplorable would be the state of society and religion, if no such associations existed. All the forms of religion would be abolished; our places of worship would be deserted; our sabbaths would soon be forgotten; the fear of God, and God himself, would be entirely banished from all our thoughts.

2. It is the duty of Christians to join the visible church, because the visible church sustains a *covenant relation* to the invisible God.

When God called Abraham to leave his native land he at the same time called him to make a profession of the religion of the true God. With him, at this time, he made a *covenant* respecting his posterity, promising them certain blessings. He promised to be their God, and took them to be his people. It is said they were "beloved for the fathers' sakes." In the "fulness of time," he was graciously pleased to receive Gentile believers into this covenant relation, according to the "sure mercies of David," having broken down the "middle wall of separation" between Jews and Gentiles, and "united both in one body." Christ is represented as "their Head," and they are considered as "his body, and members one of another." He is "the vine," and they are "the branches." "The Lord hath spoken good concerning Israel." He has promised his church "certain covenant blessings;" and none are entitled to these blessings but those who hold this covenant relation. When Christ ascended up on high, he *gave gifts to men*, that he might *dwell* among them. It is in a social character that Christians are called the *house* or *temple* of God, in which he dwells. If we would find the shepherd, we must *go forth by the footsteps of the flock*. It is "under the shadow of his wings" that we are promised protection.

3. It is the duty of Christians to unite with the visible church, because this is the only way they can enjoy *gospel ordinances*.

As a mark of our profession of faith in Christ, the ordinance of BAPTISM by water was instituted by our Lord. This is that by which we are dedicated to God, and introduced into this covenant relation with his people. By this we publicly renounce the devil and all his works; and the vain pomp and glory of the world, with all covetous desires of the same.

Also, as a memorial of Christ's sufferings and death, is the sacrament of the *Lord's supper* instituted. The observance of this he enjoins in the most peremptory manner, "Do this in remembrance of me." The breaking of bread, and pouring forth of wine, is admirably calculated to remind us of the sufferings of Christ, when his body was broken, and his blood shed for our redemption. It "shows forth the Lord's death." But

none have a right to this ordinance but such as have professed their faith in Christ, and have united in a covenant relation to his visible church. This ordinance is for children, and not for strangers.

4. It is the duty of Christians to unite with the visible church, because none but church members can expect to enjoy church privileges.

There are many privileges enjoyed by the church which, from their very nature, none but members can enjoy. Such are, an intimate acquaintance with each other, and Christian fellowship. None but members of the church can expect the pastoral care of its ministers, nor the watch-care of its members. Besides the instituted means of grace which are enjoyed by the visible church in general, some denominations of Christians have some special means, which are well calculated to promote vital piety. But such as will not unite with any, and are responsible to none, cannot, with any propriety whatever, be admitted to enjoy these special privileges.

5. Once more. It is the duty of Christians to unite with the visible church, because thereby they may enjoy many great *advantages.*

1. *Christians will thereby get good.* The pastoral care of a minister, and the helping hand of Christian brethren with whom they are associated, are certainly advantages of great importance. To be watched over by those who feel that they must give an account to God, can scarcely fail to do us good; and "as iron sharpeneth iron, so does the countenance of a man his friend." Man is formed for society, and inspiration has said, "Wo unto him that is alone when he falleth, for he hath not another to help him up." The advantages of Christian friendship are incalculable. Many have fallen for want of it.

2. *Christians will thereby do good.* And more good by far than they otherwise could do. The church is called the "pillar and ground of truth," and the "light of the world:" That is, it is that which holds up, exhibits, and propagates the truth in our world. It is designed to form a barrier against sin and error. There is a powerful combination by the world, the flesh, and the devil; so the church forms a combination against

these powers of darkness. Here their proud waves are stayed. By such an association the hands of good men are strengthened in every good work; and thereby success is secured to their benevolent enterprise. An individual may do much for the promotion of truth and righteousness in the earth, in his individual capacity; but by an association with others, his usefulness may be greatly increased. In allusion to this fact, it is said in Scripture, "*One* shall chase a *thousand*, and *two* shall put *ten thousand* to flight." Who does not, from this, see the advantages enjoyed by uniting with others in a good cause To "get good," and to "do good," to enjoy God, and to glorify him, should be our chief business on earth.

Perhaps you may inquire, Whether Christians may not live in the enjoyment of religion, and be finally saved, without uniting with the visible church? To this I answer, it will partly be owing to circumstances. If a person should be so situated that he cannot have access to the church, he may nevertheless get to heaven; but he will necessarily suffer great loss in his enjoyment here; it will be only in proportion to his means. A person may have committed a sin of such a scandalous nature, that though he be truly penitent, and indeed find pardon, yet no church can be satisfied to receive him into her communion; such a person may nevertheless get to heaven. A person may be placed in a variety of circumstances, which may render it impracticable, if not impossible, to join the church, and yet, though in his religious enjoyment he suffers great loss, he may finally get to heaven. But if this is not the case with you; if none of these insurmountable obstacles lie in the way; I can see no way in which you, or any who are situated as you are, can grow in grace here, or be saved hereafter. Can any man be saved who is ashamed of Christ or his word? who does not deny himself, take up his cross, and follow Christ?

Perhaps you say, "I see professors often live as do the people of the world." This indeed may be. Many profess to be disciples of Christ, who are not much like their Master. But "what is that to thee?" Many shall say, Lord, Lord, to whom Christ shall say, "I know you not." It is not their profession, however,

that makes them like the world; so they would live, or worse perhaps, if they made no profession.

Perhaps you say, The church is divided into so many sects, and these all entertain different views, with which of these shall I unite?

It is true there are various opinions entertained on many points. The Christian church is divided into many denominations, and each in some respects has its own peculiar creed. But the difference is not as great as some imagine; nor do they disagree on the *most important* points. Respecting the plan of salvation, you will have to form your own opinion from the word of God. But that you may be enabled to make up your mind with what denomination to unite, I will give you a few plain rules, which perhaps will greatly assist in this affair.

1. Seek that denomination whose religious creed will best compare with what you conceive to be the meaning of the Holy Scriptures.

Every denomination of Christians has, or ought to have, its articles of faith. These it ought to publish to the world. And no man should unite with any sect until he has carefully examined its articles of faith; nor then, unless he thinks those articles are according to God's holy word. Too many join churches whose articles they never saw; and many subscribe articles which in their hearts they do not believe. Some, because they wish to join that sect to which their ancestors belonged; and many because it is the most popular sect in town. Some conclude it makes no difference what sentiments they may profess, provided only they are sincere. But how can a man be sincere who professes to believe he knows not what? or professes sentiments which he does not believe? Surely we ought to know what we profess; and never profess what we do not believe. It seems not sufficiently understood by some, that when one joins any sect of Christians, he thereby adopts all the peculiar doctrines of that sect. It is so considered by the world, and so it is in fact. It certainly is not a matter of indifference what sentiments you embrace, or what sect you join. Whatever sect you join, you enlist your influence to propagate its doctrines, whether right or wrong; and this influence may be felt long after you are dead.

2. We should join that denomination whose members, in general, seem to possess most of the spirit of their Divine Master.

We cannot expect to find a perfect church on earth. In all denominations there are some who dishonour the cause. Even in the first ages of the Christian church, there was a Peter who, in an hour of temptation, denied his Lord; and a Judas, who had professed to be his friend, "lifted up his heel" against him. The apostle tells us of some who have the "form of godliness," but "deny the power thereof." From such, he says, "turn away." Forms of religion are good, and necessary to the very existence of a church: but if the religion of any church consist merely of forms; if it does not affect the heart, and inspire the soul with comfort and joy in the Holy Ghost; if it does not in some measure give its professors "power" over the world, the flesh, and the devil, it does but very little. Such religion will not answer for you. To form a union with such a people, will do you but little good, perhaps much harm.

3. We should join that church whose PRIVILEGES are best calculated to promote our growth in grace.

Our usefulness and our happiness will always be in proportion to our growth in grace. And indeed in proportion to our growth in grace in this life, will be our degree of felicity in the world to come. This point, therefore, cannot be a matter of indifference to you. Besides the divinely instituted means of grace, some Christians enjoy what they consider "*prudential* means," and that not merely in times of revival, but these privileges make a part of their system. These may exercise a restraining influence on you, or they may be calculated to excite you to diligence, watchfulness, and prayer.

What you do, you must do very soon, for time is exceedingly short. It is your duty to unite with the friends of Jesus, by doing which you will unite with *the whole family of heaven and earth*, which is but one. "No man lighteth a candle to put it under a bushel," says our Lord: "but he putteth it into a candlestick, that it may give light to all in the house." This candlestick is the church; (see Rev. i, 20;) God has lighted you up as a candle; now, take your proper place in the visible church, where your light will be most likely to

be preserved: and "let your light so shine, that others may see your good works, and glorify your Father which is in heaven."

It might be added, by way of conclusion, that the promises of God are all made to the church, and not to individuals out of it: "Where two or three are gathered together in my name, there am I in the midst of them." "Upon this rock will I build my church, and the gates of hell shall not prevail against it." "Come ye out from among them, and be ye separate, saith the Lord, and I will receive you, and be a God and Father unto you, and ye shall be my people, saith the Lord Almighty." If, therefore, you wish to enjoy the fulfilment of the Divine promises, come within the pale of the church. Here the Lord has prepared his table. And if you would partake of its bounties, come and sit down to it. But how can you do this, so long as you refuse to enter into his house? How can you share in the blessings of his children, unless you associate yourself with them?

There is no one thing relating to religious duty, perhaps, in which many mistake more fatally than in the "communion of saints." Hence some, for a very trivial offence, real or imaginary, withdraw themselves from the church, but have no idea of forsaking God; whereas they cannot more effectually run away from him than they do, by forsaking his church. It is said of Cain, that he "went out from the presence of the Lord." What are we to understand from this? The Lord is every where present. How then could Cain have been driven from his *presence* otherwise than being excommunicated from the congregation of the faithful, where God was wont tom anifest his *special* presence in a *peculiar* manner? Indeed it is here, in his church, among and to his people, that God unfolds the peculiar glories of his character, and manifests his goodness in strengthening and in comforting their souls. Of these special blessings, so necessary to support us in our journey to the other world, do all those deprive themselves who either neglect to join, or withdraw themselves from, the church of Christ.

HYMN.

Lo! God is here! let us adore,
And own how dreadful is this place!
Let all within us feel his power,
And silent bow before his face!
Who know his power, his grace who prove,
Serve him with awe, with reverence love.

Lo! God is here! him day and night
The united choirs of angels sing:
To him enthroned above all height,
Heaven's host their noblest praises bring:
Disdain not, Lord, our meaner song,
Who praise thee with a stamm'ring tongue.

Gladly the toys of earth we leave,
Wealth, pleasure, fame, for thee alone;
To thee our will, soul, flesh, we give,
O take! O seal them for thine own!
Thou art the God, thou art the Lord:
Be thou by all thy works adored!

Being of beings! may our praise
Thy courts with grateful fragrance fill:
Still may we stand before thy face,
Still hear and do thy sovereign will:
To thee may all our thoughts arise,
Ceaseless, accepted sacrifice.

In thee we move:—all things of thee
Are full, thou Source and Life of all:
Thou vast unfathomable Sea!
(Fall prostrate, lost in wonder fall,
Ye sons of men! for God is Man!)
All may we lose, so thee we gain!

As flowers their opening leaves display,
And glad drink in the solar fire,
So may we catch thy every ray,
So may thy influence us inspire;
Thou beam of the eternal beam!
Thou purging fire, thou quick'ning flame!

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PREMIUM TRACT.

A CRY FROM THE HEATHEN.

"No man careth for my soul."

Christian Reader,—These words may be considered as the cry of millions of perishing sinners. Look around you on the face of the earth, and see how small a portion of it is illuminated with the light of Christianity. How few of those for whom Christ died, have drunk of the water of life, or tasted of that bread which was given for the life of the world? If a poet could say with any degree of propriety, "A part how small of this terraqueous globe, is tenanted by man, the rest a *waste*," with how much greater propriety may we say, How small a part of this same globe, even where it is "tenanted by man," is inhabited by Christians. The rest is indeed "a waste howling wilderness," *a moral wilderness*, inhabited by *Heathens*.

In our present appeal on behalf of the Heathens, and of missionary enterprise among them, we shall show, I. What we mean by the term "Heathens." II. State their number, as nearly as can be. III. Their present condition. IV. Their claims on us. V. The carelessness of Christians respecting them. VI. Our duty in reference to them.

I. *Definition of the term "Heathen."*

According to Johnson, Crabbe, and others, it is derived from the German *heyden*, Saxon *haethne*, or Greek ἔθνος, and signifies primarily, "a nation, people, race;" 2. "Those nations unacquainted with the covenant of grace;" 3. "Wild, savage, rapacious, cruel."

Formerly the world was divided into two great classes, viz. Jews and Gentiles. The Hebrews then called the Gentiles by the general name of *Goiim Ethe* which signifies "the nations that have not received the law of God." In the time of St. Paul, we find the terms "*Greeks*" and "*Barbarians*" were much in use. The Greeks were looked upon as "learned and polished," the

Barbarians as "ignorant and rude." In the time of Constantine, idolaters were called *Pagans*, from *pagus*, a village, because the worshippers of idols were driven from the cities and towns into villages. "*Heathens*" and "*publicans*" in St. Paul's time, were not accounted fit for the Church, being ignorant, atheistical and idolatrous. The term now generally means the same as Pagans, although strictly speaking, a man might be a Heathen, and not a Pagan, as Confucius and Socrates were Gentile Heathens, but probably not worshippers of idols. In this appeal we shall include Pagans, Jews, Mohammedans, and those Christians who may be considered as retaining the *name*, whilst destitute both of the principles and the *power* of godliness.

Of all these it may truly be said, that they are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

II. *The number of Heathens in the world, as nearly as can be ascertained.*

According to the most approved geographers, the world at present is divided thus:

Jews,		2,500,000	800,000,000.
Pagans,		482,000,000	
Mohammedans,		140,000,000	
Christians—			
Roman Churches	80,000,000		
Greek & Eastern	30,000,000		
Protestant	65,500,000	175,500,000	

Of these 800,000,000, allowing one third of those called Christians to be Christians in reality, we shall then have about 740,000,000 of *Heathens*. 740,000,000 of Heathens in the world! But suppose we are mistaken, and that a fourth part of these are semi-heathens; then we have left about 550,000,000, who may be said to be "without Christ, without God, and without hope in the world." If this manner of reckoning be not satisfactory, we may take another view of the subject. We may look over the map of the world, and set down for Turkey twelve millions, Arabia twelve millions, Persia fifteen millions, Tartary eight millions, India seventy-five millions Thibet twenty millions, China and the Asiatic

isles two hundred millions, Africa one hundred millions, and all others one hundred millions. Leaving out all that bear the name of Christians, the amount is about the same. FIVE HUNDRED AND FIFTY MILLIONS of savage, barbarous, half civilized or partially enlightened Pagans, Mohammedans and Jews. Here Judaism, Mohammedanism, Lamism, Bramism, Budhism, and every kind of Polytheism, which the vanity of man has invented, requiring pilgrimages, penances, and sacrifices of every kind, exert their perpetually perplexing and soul-destroying influence, "without one beam of cheering hope, or spark of glimmering day," to direct the traveller, or to illumine his path, through this world of sin and sorrow, to the mansions of rest in heaven.

III. *The condition of the Heathen, moral and religious.*

1. The Chinese, are perhaps, as a nation, the happiest people on earth, because they are the least afflicted with the desolations of war. They are eminently lovers of peace, and while other nations are mutually destroying each other, they enjoy the advantages of undisturbed tranquillity; they multiply in security, and eat the fruit of their doings in peace. But though marriage is sanctioned by the many, celibacy is sacred among the few. "The convents of the Boures (or priests) contain little less than a million of persons devoted to celibacy," and on the other hand, the order of God is violated by the practice of polygamy. "Parents in China, who cannot support their female children, expose them on the roads, and are allowed to cast them into the rivers. It is the duty of the police in Pekin to employ certain persons to go their rounds, at an early hour in the morning, in order to pick up such bodies of infants as may have been thrown into the streets in the night. No inquiries are made, but the bodies are carried to a common pit without the walls, into which all those that may be *living*, as well as those that are dead, are thrown promiscuously. And when it is recollected that dogs and swine are let loose in the streets, we may well conceive what will sometimes happen to exposed infants, before the police carts can pick them up. It is computed that about twenty-four infants in Pekin alone, are carried daily to the pit of death. The Chinese have no positive laws

against infanticide." Some *philosophers*, so called, have presumed to say that the precepts of Jesus Christ, which enjoined "brotherly love," were borrowed from the laws of Confucius. If so, then those laws ought at least to be found in China, and in operation there at this day. But so far from any thing of that kind being likely to be the case, "the existing law is, that if a wounded man be taken into the protection and charge of any person, with a view to effect his recovery, and he should happen to die under his hands, the person into whose care he was taken, is liable to be punished with death, unless he can prove how the wound was made, or that he survived it forty days."

"A respectable French missionary happening to call at the house of one of his converts, just at the time when a new-born infant was given into the hands of its father to drown, insisted on baptizing it, that he might have the satisfaction of saving the soul of the child. The missionary prolonged the ceremony, in order to give time for the flame of parental affection to kindle. When the ceremony was ended, 'Now,' says the missionary, 'I have done *my* duty.' 'And *I*,' rejoined the man, 'will do mine,' and hasted to deliver it again to its mother."

The *religion* of the Chinese is idolatry under various forms. "At one of their idolatrous feasts," says an eye witness, "I inquired what they would do with their god, when the feast was over." They answered, "Burn him." The Budhists in China worship the devil, believing him to be the author of evil. This they do in order to appease him. Like the Ceylonese also, they abandon their sick to die in solitude, lest they should catch the disease. At some of their idolatrous feasts they burn gold paper, believing it will become money in another world, and thus they think to assist their poor departed friends to escape the infernal regions, and to gain a place in happier climes. Though respect is due to parents, and though the Chinese are remarkable for this practice, yet it is evident they carry it too far, for if children give their parents abusive language they are strangled, and if they lift up their hand against them they are put to death. "There is no country in the world," says a modern geographer, "in which the women live in a greater state of humiliation than in China." Though the

Chinese have temples, and different kinds of worship, yet it seems they have no congregational worship, not being permitted to assemble in crowds on any occasion. Every day in the *year* except the first, and the last, is devoted to labour, so that they have no sabbath, nor set days for religious instruction. "Among their good qualities," says Mr. Morse, "are industry, perseverance, punctuality, veneration for parents, good humour, and courtesy of manners; and among their vices are an entire disregard to truth, and unparalleled skill in the art of cheating."

Such is the condition of the best portion of the Pagan world, where the religion of nature is exhibited in its most uncontaminated form; where polygamy, concubinage, infanticide, superstition, juggling and idolatry, can grow to any degree of luxuriance, unchecked by those holy laws which require mankind to love God with all their hearts, and their neighbours as themselves.

2. But it is in *India* chiefly, where the British arms have opened a way for the introduction of the Gospel, and the missionaries of the Christian Churches of England and America have penetrated into the deepest and darkest recesses of Paganism, that we see this religion of nature standing out in bold relief upon the wall of her temples, and exhibited in perfection; where ignorance of God, "as dark as midnight gloom," envelops the human mind, where superstition of most gigantic growth, stalks through all the land, defying the armies of the living God, where the strongest proofs of devotion are obscenity and blood. Here the distinction of *caste* prevails, and the doctrine of "stand off, I am holier than thou," reaches even to the domestic circle. Here it is that the deluded *Fakeer* holds up one arm in a fixed position until it becomes stiff as death; or clenches his fist until the nails grow into the palms of his hand; or turns his face over one shoulder, keeping it in that position until he cannot turn it back again; or lies upon a bed of wood, filled with pointed spikes without changing his position for a moment. Here the devotee throws himself from an elevation of eight or ten feet upon packs of cotton filled with lancets, or suspends himself in the air by means of a pole, a rope and hooks thrust through the flesh of the shoulder blade or integuments of the back,

or dances through the streets with cords introduced between the skin and the ribs, and drawn backwards and forwards, in honour of his idol. Here females are immolated by thousands in a year. "I have seen," says an eyewitness, "from my window, one morning, *sixteen* females, with pans of water fastened to their sides, sink themselves into the river, a few bubbles of air only, arising to the surface of the water, after they were gone down."—"I have seen," says another, "the widow *buried alive* and trodden into the earth by her nearest relations."—"I have seen three widows," says another, "*burned* on the funeral pile with their deceased husbands, and might have seen more if I had been so minded."—"It is estimated," says another account, "that throughout all India, one widow is thus destroyed, on an average, every four hours, at the lowest computation." *Think of this, ye daughters of Columbia; think of this, ye American mothers!* "One every four hours."—Two THOUSAND IN ONE YEAR! *Now, as the sun's rays when collected in the focus of a lens, burn fiercely. So the truth when brought to a point, makes us feel! Suppose then, these two thousand widows were your country women, and that they were all collected in one day, and burnt in one pile!! What Christian could endure the sight? Suppose that, in that number you had a mother, and a sister, or a daughter, how would you feel? And is the evil less because it is done at intervals, and at the distance of ten thousand miles? Alas it is not!*

It is in *India* that the devotee offers himself a willing sacrifice to his Juggernaut. His body is crushed beneath the wheels of the ponderous machine that supports the senseless idol, and his flesh is given to the fowls of heaven.

If "there is no country in the world in which the women live in a greater state of humiliation than in China," as Mr. Blake asserts, let us see how it is with females in *India*. "Among the tribe of Rajpoots," says the late Rev. Mr. Ward, Baptist missionary at Serampore, "every mother puts her female child to death as soon as it is born, or if the *maternal* feelings overcome her scruples, the father perpetrates the horrid deed."

The education of females in India is entirely neglected. "There is not a single girl's school," says Mr.

Ward, "in all India. Millions of the sex that can neither read nor write! In childhood and youth, they have no education, no cultivation whatever." Surely they cannot be in a much greater state of humiliation than this, even in China! O that some Whitefield would rise from the dead, and plead for these females, or that his mantle would fall on some one, who with the true missionary spirit should go through the land, preaching missionary sermons every where, and plead as eloquently for the establishment of a female seminary in India, as he did for an orphan house in Georgia. God of mercy, when shall all thy children of the race of Adam, hear the voice of the Son of God and live? When shall the means which thy wisdom has devised to bring home thy banished ones, be in full and active operation?

"Lord over all, if thou hast made,
Hast ransom'd every soul of man,
Why is the grace so long delay'd?
Why unfulfill'd the saving plan?
The bliss for Adam's race design'd
When will it reach to all mankind?"

3. The condition of females among the Heathen is thus described in a late work on geography: "It is common among the *Mohammedan nations*, to consider them as being without souls, made only to be the slaves of man, and the instruments of his pleasure. *Pagans* generally place them in the same rank with their domestic animals, and treat them in the same manner. In *China*, (and in some Catholic countries,) they are often obliged to drag the plough, and they usually perform the most severe labours. In half-civilized countries, those who do not labour, are bought and sold as prisoners and slaves." This is the case in Turkey. "In Constantinople," says another geographer, "there is a market for slaves of both sexes; and the *Jews* are the principal merchants, who bring them to be sold. There are great numbers of girls brought from Hungary, Greece, Candia, Circassia, and Georgia, for the Turks who buy them for their seraglios."

4. The Persians are mostly *Mohammedans*. The monarchs of Persia place almost the whole of their grandeur, and of their enjoyment, in the number and beauty of the women of their seraglios, which they select

from among the fairest, either taken captive in war, or born in their own dominions.—"A Persian will never blaspheme the name of his God, but he will invoke him without occasion. He will one moment pronounce that sacred name with the same lips, which the next are pouring forth the grossest obscenities." It is with the Persian, as with many other Asiatics, "he will outwardly exhibit the *bark of all the virtues*, while the *sap of vice* will circulate through all his actions." The females of Persia receive no other than what may be termed a *physical* education, the care of their *morals* being left to nature, till the moment when example corrupts them. "The Persian women," says Mr. Scottwaring, "are totally devoid of all delicacy, their language is often gross and disgusting, abusive and indelicate, in the highest degree."

5. Some of the nations of the Tartars acknowledge a Supreme Being, the creator of all things. Goodness they say is his essence, and it is impossible that he should do an injury. They therefore address no prayers to him; but believing also in the existence of a malignant spirit, the author of all evil, in order to appease his wrath, they offer up sacrifices to him, and consider that they render him propitious by getting *drunk*, for *drunkenness* is considered by them as a religious practice, and the basis of all their solemnities.

6. In JAPAN *suicide* is set up as the most heroic of all actions. In the SOUTH SEA ISLANDS, *wars* of the most ferocious character, and *cruelty to captives*, are practices that prevail every where, and *polygamy* and *prostitution* abound in every place, save where the light of the Gospel has shed its purifying influences, and driven those works of darkness from the habitations of men. In NEW ZEALAND, *war* is all their glory; they *kill* and *eat* their prisoners, and consider the Supreme Being as an invisible man eater, and regard him with a mixture of hatred and fear.—On the whole we may safely aver, that among these nations, ignorance, superstition, error, cruelty, female degradation, idolatry, and the grossest immoralities, abound to this day; and if in the days before the flood, when there was no *priestcraft* to corrupt, "the earth was filled with violence, and every imagination of the thoughts of man's heart, was only evil continually;" and if in the best days of Greece and Rome, when *philo-*

sophy had done her utmost to make men virtuous, they were "filled with all unrighteousness." we need not wonder, that where the nations of the earth are "wholly given to idolatry," and wickedness is unchecked by any law, human or divine, and has received the sanction of a thousand ages, the moral nature of man is "full of wounds and bruises and putrefying sores," that millions of the family of man are perishing for lack of knowledge, and the voice of their cry is, "No man careth for my soul."

7. Let us now look at AFRICA, that quarter of the world, where the sciences had their birth, where once flourished numerous and opulent kingdoms, and thousands of wealthy cities, where the rival of Rome was situated, and the *wise men of Greece* went to perfect themselves in "learning and wisdom;" where the great Jewish legislator was born, and the alphabet was invented, where those everlasting monuments of architecture, the pyramids, lift their summits to the skies. Yes, the African race, "the descendants of Ham, found the regions of the Nile a morass, and converted it into the most fertile country in the world. They reared its pyramids, invented its hieroglyphics, gave letters to Greece and to Rome, and through them to us."—"The country of the Pharaohs was undoubtedly the parent of art and science, the great luminary of the ancient world. At a period when the soil of Greece and Italy was covered with primeval forests, affording shelter only to wild beasts, or to a few 'roving barbarians,' hardly less ferocious, the valley of the Nile was occupied by a people who had already built temples in honour of their gods, and reared columns to commemorate their kings. Nor does this high antiquity rest merely on doubtful chronologies, or vague antiquarian speculation. On the contrary, it is demonstrated by facts, about which, there neither is, nor can be any controversy."

But what is the condition of Africa now? Alas! we know little more of her now, than we do of a kingdom of wild beasts, and the reason is very apparent. "The glory is departed." "The crown has fallen from her head." Her love of learning, of the arts, and of the sciences is gone. Carthage is no more. Thebes is fallen, and the renown of Egypt and of Ethiopia is only known

in the records of history. But this we do know, Africa has been *degraded*, *oppressed*, and *insulted*. She is surely a nation "meted out and trodden down, scattered and peeled." She has been robbed of her children at the rate of a hundred thousand yearly, by the execrable, the iniquitous, the cruel, the inhuman *slave trade*. The horrors of that abominable traffic no tongue can tell. The sufferings of the slaves no pen can describe. "Which of the sands of her deserts has not been steeped in tears, wrung out by the pang of separation from kindred and country! What wind has passed over her plains without catching up the sighs of bleeding or broken hearts." What part of the ocean has not engulfed one or more of her hapless sons or daughters, on their way to the land of servitude? What part of the soil of the West Indies, (and would to God I need not say of this land of liberty,) has not been crimsoned with the innocent blood of her children? "The day" of final retribution only "shall declare it." It is not for me to lacerate the feelings of a Christian community, with a description of such deeds of darkness. I would rather say, "O that my head were waters, and my eyes a fountain of tears, that I might weep night and day, for the slain of the daughter of *that* people."

It is predicted that "Ethiopia shall stretch out her hand unto God," but it is not said, whether she shall "cry for vengeance" on the Cains of Christendom, or whether she shall say to the lovers of learning among us, "Give us of your oil, for our lamps are gone out," or whether she shall lift up her voice in prayer to God, that he would send her help from the hill of Zion. In either case Christians need to take the alarm. If all the blood of Europe and America were shed in one year, it would not atone for the injury AFRICA has sustained, and she can only be repaid, by a full and free offer of *that blood* which alone can cleanse from all sin, both hers and ours.

8. Now let us look upon America; the long, and the wide-extended continent of America; stretching from the arctic regions in the north, to the antarctic in the south; and almost from the coast of Africa on the east, to the continent of Asia on the west; including all the tribes of Indians, from the savage Esquimaux, to the half-

civilized Mexican. Let us look at them in every aspect: 1st, as to their physical force; 2d, their political importance; 3d, their civil character; 4th, their intellectual advancement; and 5th, their moral condition.—As to their physical force; it is as nothing. It is like a bundle of rods without a band, a manifold cord untwisted, or a rope of sand. For want of union they have no strength, except to destroy one another.—As to their political importance, it is comparatively nothing. They have the names of tribes and of nations, and that is all.—As to their civil character, they have neither history, arts, sciences, nor laws, and are governed rather by manners than by statutes.—As to their intellectual advancement, they know no more now than their fathers did three thousand years ago. They have neither *new inventions*, nor *improvements* upon the *old*. A bird's nest, and a beaver's habitation, discover more of geometrical proportion and mechanical skill, than the finest of their wigwams. And as to their mockasins, their wampum, and their carvings in wood, there is more of beauty and symmetry displayed in the construction of a honey-comb than in all that they have done since the days of PELEG; and the few arts that JABAL and JUBAL and TUBAL-CAIN taught their fathers, they have forgotten days without number. The use of the *plough*, the *spade*, and the *loom*, they know nothing of, and the *pen* and the *printing press*, are as useless to them as a telescope would be to the blind. Their philosophy is without experiment. For mathematics they have neither figures nor instruments, and their astronomy is without calculation or demonstration. Their chronological tables are made with a knife, and their maps and charts are drawn with a piece of charcoal on the inside of the bark of a tree. They navigate without rudder or compass. The moon is their chronometer, and they make their observations with their eye. They carry on trade without books, and correspondence without posts. The heavens and the earth are their library, and all their researches are guided by tradition and instinct. The faithful letter brings them no intelligence from afar, and the "daily paper" never opens its pages to their view. The timber in the forest, the marble in the quarry, and all the precious metals, are valueless to them. No flocks of sheep graze upon their hills, nor

lowing herds feed in their meadows. The noble horse feeds not in their pastures, nor for them does the patient ox bow his neck to the yoke. No thickly peopled cities adorn their plains, nor towering spires grace their landscapes. No majestic merchantman rides upon their waters, bringing home the treasures of a distant clime, nor milk-white sail floats down their rivers, bearing to the distant port the product of a hundred farms. Heaven does them no injustice in withholding "five talents" as long as they bury the "one" they have in the earth. The busy hum of an increasing population breaks not upon the silence of the air, through all their immeasurable forests. No "district school" has ever witnessed "an examination" of their little men, nor "growing institution" called forth the latent powers of their "Newtons," and their "Franklins." Their "Miltons" are all "mute." Their "Homers" never sing. And would to God we could say their "Cromwells" were never "guilty of their country's blood," and that their "chiefs" had never "shut the gates of mercy on mankind." But it is not so. Those "simple and happy people," as some *philosophers* would call them, can imbrue their hands in their fellow creature's blood. They can fight with as much ferocity as the most ferocious, and treat their prisoners with as little magnanimity as any people on earth, (the New Zealanders not excepted.) And if they can remember a kindness, they also can remember an injury and "nurse their wrath to keep it warm" for years, till like a fire pent up at the bottom of a volcano, it breaks forth at last in the most terrible fury, and spares neither age nor sex, until its vengeance is fully satisfied. Without letters and without laws; no wonder that they remain "fugitives and vagabonds in the earth;" that creation languishes around them, and dreariness and desolation reign in all their horrors. No wonder that the earth refuses to produce the corn, and multiply the grain, where man refuses to cultivate the soil, and that all-prolific nature, who with her ample means, would support countless millions of animated and intelligent beings, mourns through all her wilds as a solitary widow,

> While all her flow'rets bloom and "blush unseen,"
> "And waste their sweetness on the desert air."

The above is but a faint and feeble description of the

true state of the world. It is a landscape view, placed at such a distance that nothing but the rough mountains, deep valleys, and dense forests, can be discerned; nothing can be seen distinctly. The telescope of history, and the eye of faith, must be employed in order to discover the frightful precipices, the deep morasses, the dreary deserts, and all the "crooked things and rough places," of the scene of missionary enterprise. "THE FIELD IS THE WORLD," and we can see it as it is, only by making an actual survey, or by consulting all the Missionary Reports up to the present time.

The case however is too plain to be denied. "Faith," which "is the evidence of things not seen," tells us it is so, and that it has been so for more than a thousand years. And it will remain so unless Christians awake and put their armour on, and make an attack upon the empire of darkness. Let us now consider

IV. *The claims of the Heathen on Christians.*

That they are destitute of the bread of life is a fact. Who among them has ever heard of Christ's holy incarnation, spotless and useful life, mysterious agony in the garden, passion on the tree, and obedience unto death, glorious resurrection, triumphant ascension, and powerful intercession at the Father's right hand? Who among the Heathens has ever heard that "God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish but have everlasting life?" This is the doctrine that they must *hear* in order that they may *believe*. This is the doctrine that they must believe in order to *be saved*, (unless the mercy of God can reach them in some other way.) "But how shall they hear without a preacher, and how shall they preach except they be sent?" And who shall send them, and by what means shall this be done? "There is no need of it," says the cold calculating professor. "We have too many Heathens at home, let them be converted first," says the lover of this world. "It is impolitic to meddle with another man's faith," says another. "God can do his own work," says another. "The time is not come," says another. And lastly, in the very words of Scripture, says another, "Wherefore is there a price put into the hand of a fool to get wisdom, seeing he hath

no heart to it?" These are powerful objections to be sure. But did Satan reason thus, when he sent his emissaries to these Christian states to turn us away from the faith? Do the Universalists, who believe that all will be saved, reason thus? Do not even they build churches and send out preachers? Did our Lord and his apostles reason thus? Let us then listen a moment to the cry of a perishing Heathen: "On which side soever I consider my state, I perceive nothing but trouble and despair. The forerunners of death, violent sickness, and intolerable pain, are upon me. The loveliest objects disappear. My closest connections are dissolving. Titles are nothing now. Privileges vanish away. A dismal curtain falls between my eyes and all the decorations of the universe. My tongue is about to be condemned to eternal silence; my eyes to perpetual darkness; and all the organs of my body to entire dissolution. If I consider my soul, I scarcely know whether it be immortal or not; and could I demonstrate its natural immortality, I should not be able to say, whether my Creator would display his attributes, in preserving or destroying it; whether my wishes for immortality be the dictates of nature or the language of sin. If I consider my past life, I have a witness within me that my practice has been wrong. If I look into futurity all is darkness and doubt. One moment I hope for infinite happiness, the next I fear lest infinite misery should be my portion. Then I hope for annihilation, and then I shudder at the thought. I would gladly pray, but I know not how. I would sacrifice unto the Lord, but I know not what to bring." Such would be the language of the most refined Heathen in the hour of death. Nor is the case of an Infidel any better. And as for a Jew, a Mohammedan, or even a member of the Church of Rome, his case is not much better.

These, and many such like inquiries are the fruitless soliloquies of many an anxious soul, among those whom we denominate *Heathens*. And shall they cry in vain? Will not the Lord put it into the heart of some of his people to "devise means to bring home these banished ones?" It is to be feared that Christians in general are "at ease in Zion," whilst millions around them are sinking into ruin. In regard to Gospel privileges, *we* are "rich and increased in goods, and have need of nothing;"

but in regard to others, we are "lukewarm," and consider not that *they* are "miserable, and poor, and blind, and naked." But whence does this supineness arise? Is it from ignorance? Have we no means of ascertaining the true state of the Heathen? Has no ambassador been sent to explore those desolate regions, and to report concerning their present condition? Yes verily, there have been a few individuals of the true missionary spirit, who have gone to the very ends of the earth. The Moravians, the Methodists, the Baptists, the Church of England, and the Presbyterian Churches, have sent their ambassadors into all the earth, and their missionaries unto the ends of the world; and they have drawn a portrait, as vivid in its colourings, and as deep in its shades, as the pencil of truth could portray. But their reports have not been sufficiently circulated; and where they have been circulated they have not been sufficiently read; and even where they have been read, "their words have seemed to us as idle tales," more like the fervid and glowing descriptions of an enchanted traveller, than the dictates of truth flowing from a pious heart, deeply pierced with the sight and sense of a "world lying in wickedness." Hence we have remained at "ease in our ceiled houses," and have not been grieved for the afflictions of our brethren.

V. *The carelessness of Christians respecting the Heathens is very great.*

So we are in no danger of perishing ourselves, we care not for the souls of others. Who amongst us cares for the souls of *foreigners?* If we can but eat the fruits of their climate, drink the wines of their manufacture, clothe us with their silks and stuffs, adorn us with their furs and feathers, handle their silver and gold, and wear their costly jewels, their souls may go down to the pit for aught we care.

Who ever among Protestant Christians, cares for the soul of the *sailor*, and the skilful *navigator?* Whether they have any means of grace on board or not, but little concerns us. We admire their bravery and skill; and if a whole crew should be wrecked, or lost beneath the wave, we sigh perhaps at the loss of life and property; but we never inquire respecting the souls of those that

perished in the sad disaster. If our tables can be spread. our floors covered, our rooms hung, and our bodies clothed with imported articles, we are glad, that is all: the concerns of the soul we leave to chaplains, priests, and missionaries.

Who cares for the soul of the *soldier*, the *slave*, the *servant*, the *apprentice*, the *clerk*, the *school boy?* If the soldier will defend our coasts; if the slave will cultivate the sugar cane, the cotton, and the corn; if the apprentice will learn a worldly occupation; if the clerk will acquit himself honestly; it is enough: if the school boy will only learn to *live*, it is sufficient, no one cares to teach him how to *die*.

Who among us cares for the soul of the rich man, even when we know his bags of gold will only serve to "drown him in perdition?"—Who dares reprove him? —Not even his own minister!

And who, let me ask, cares for the souls of the poor? "*What!*" said a rich planter, "*will you teach negroes religion? why I should not wonder if you should teach dogs next!!*"

To bring the matter a little nearer home. Not to inquire whether monarchs, princes, and presidents, care for the souls of their subjects and fellow citizens, for it is evident they do not care even for their bodies, much less for their souls: conquest and national glory take up all *their* thoughts. Passing over the whole host of statesmen, warriors, patriots, magistrates, judges, lawyers, and officers of every kind, of whom it is evident, that political importance, worldly distinction, honour and renown, office and emolument, are the objects of their adoration. If, on any consideration, they labour to promote the temporal prosperity of their own nation; if they keep the peace, give righteous judgment, and plead the cause of the fatherless and the oppressed, that is as much as we can expect, and more than is always realized. But *souls* are generally out of the question.

Do physicians, men of letters, and lovers of the fine arts, care for the *souls* of men? O no! The health of the body, the improvement of the mind, the gratification of taste, and the glory of the age, are objects of their highest ambition.

Do philosophers, those lovers of wisdom and of man-

kind, care for the *souls* of the human race? I cannot say that they do. Many of this class used to say, "Africans have no souls." What they think of the rest of mankind I know not. I fear the charge will lie against them also.

Do even parents care for the souls of their own children as they ought? or supposing that they do, do they as fathers and mothers, care for the souls of Heathen children?

Do teachers of youth, when illustrating the pleasing science of geography, and lecturing on the manners, customs, and different systems of religion in the earth, ever advert to this point?

Do the conductors of public journals, periodicals, and reviews, ever lay before their readers this all-important subject? Are not their pages filled with other themes? Do not these worthy servants of the public waste much of their paper, ink, and time, in controversial wars. O ye "Observers," "Spectators," and "Advocates," here is work enough for you all. Would to God that your "weapons" were employed in "pulling down the strong holds of Satan." But while you are warring one against another, Satan holds his unmolested reign over millions of Heathens who are "led captive by him at his will."

Lastly, Do all our ministers of religion, true shepherds of the flock, and all the "candidates for holy orders," bear this in mind, that "the people are destroyed for lack of knowledge?" Do they regard that saying of our Lord, "Go ye into all the world, and preach the Gospel to *every creature?*" Do they set before the flocks at home, the sad condition of those that have been "scattered in the cloudy and dark day" of Heathenish superstition, idolatry, and error?

> "'Tis *gold* makes soldiers fight the fiercer,
> Without *it* preaching would be scarcer,"

said an old Scotch poet. Let this reproach be for ever wiped away, and let every young man that aspires to the holy office, show himself as willing to be sent a missionary to the Heathen, as to accept of a call at home. Let every minister of the temple be as willing to make a quarterly collection for the missionary cause, as to make a contribution for his own support.

Christians in general are very zealous that their own land should be filled with the doctrines of the cross, but

they forget that the Saviour hath said "This Gospel of the kingdom must be preached in *all the world*, for a witness to *all nations*." They forget the decree, the prediction, the promise, and their duty altogether. Let us therefore attend to this very thing, viz.

VI. *The duty of Christians in reference to the Heathen.*

Although the real situation of the world, and of the Heathen in particular, has been depicted before our eyes; though they are our brethren; though the same Saviour died for them as for us; though access to the Heathen is easily obtained, and the conversion of the Heathen is no longer problematical, yet on this question the most zealous Christians are in a deep slumber, with some very few exceptions. In a late popular publication which has for its motto, "Go ye into all the world, and preach the Gospel to every creature," we have a list of benevolent institutions. Among these are, "The Missionary Society of Connecticut," and "The Domestic Missionary Society of Connecticut." It is said of one, "This society was established in 1798, and has sent missionaries to VERMONT, NEW-YORK," &c, "where it has established four hundred churches." Of the other it is said, "It has been the means of SETTLING *twenty-one ministers*." How absurd! A missionary society employing its funds and its energies in *settling* ministers. A missionary society sending missionaries from Connecticut to New-York! Would to God the devil was thus limited in the sphere of his operations, and circumscribed in his efforts to destroy souls. Now let us see how it is with the Methodist Church whose constant boast is, "We are a missionary people and have been so from the beginning." Have they sent one solitary missionary either to Africa, Asia, or Europe? Alas for us all, "we are verily guilty concerning our brethren." We have seen the anguish of their souls, but we have sent them no relief. We are too much of the temper of Cain, who, when the Lord called to him from out of heaven, saying, "Where is Abel thy brother?" replied, "I know not, am I my brother's keeper!"

But if God has made of one blood all nations; if we all possess one common nature; if we are susceptible of the same hopes and fears; if we are liable to the same

evils, and capable of the same enjoyments: if man can *know* God in any clime; if he can *love* God whatever his colour may be: if humanity requires us to help a brother in distress: if the law of God requires us to love our neighbours as ourselves; and if Christ has said, "What ye would that others should do unto you, do ye even so unto them;" it behooves us not to make needless inquiries, not to raise imaginary objections, and seek for answers to those objections, but inquire seriously at the bar of conscience, "What is my duty in this particular?" or like the awakened Saul, "Lord, what wouldst thou have me to do?" To such inquiries the following observations will probably commend themselves.

1. Let us make ourselves thoroughly acquainted with the true state of the Heathen world. Let us take up the map of the world again, not as the *statesman* takes it up, with a view to make alliances and conquests; not as the *merchant* takes it up, with a view to extend his commerce, and increase his gains; not as the *traveller* takes it up, with a view to observe the manners, customs, and languages of the different portions of the earth; not as the *navigator*, the *geologist*, or the mere *geographer;* but as *Christians*, in search of the kingdom of Christ; in search of the souls for whom Christ died; in search of the lost sheep of the house of Israel. Let us possess ourselves of all the religious periodicals devoted to this object; let us purchase, borrow, beg all the missionary reports in the world; let us eagerly search for all the missionary intelligence; let it be the first object, when we take up the daily, or the weekly paper, to find out how far the kingdom of Christ has gained on the empire of the prince of darkness. How much wiser in general, are the children of this world in their generation than the children of light. I remember in the time of Buonaparte's career, an elderly Swiss gentleman coming to a house one morning shouting and vociferating in a very remarkable manner, "Glorious news," "glorious news," "another defeat," "another defeat!" O how are Christians reproved by the conduct of the men of this world. Let us but take as much interest in the conquests of Prince Immanuel, as we do in the fate of nations, and act accordingly, and all will be well.

2. Let us *compare* the accounts recently given of the

state of the Heathen, with those descriptions given in the "lively oracles of God," and we shall find, that "*their* sorrows" are indeed "multiplied that hasten after other gods;" we shall find that they have "lords many, and gods many," and that "they are giving God's glory to another, and his praise to graven images;" and that "for all these things his anger is not turned away, but his hand is stretched out still." Let us have our minds deeply imbued with the sentiments inculcated in the volume of inspiration on the subject of *idolatry*. Let us see how offensive it is to God. Let us hear him as it were crying out to all the Heathen, "O do not that abominable thing which I hate." Let us consider that "for these things the wrath of God cometh on the children of disobedience," and let us never rest until idolatry, with all its train of vices, is rooted out of the earth.

3. Let us in the next place *contrast* their situation who worship an "unknown God," with that of ours, who worship the "one only living and true God." Let us again and again survey our privileges, and enumerate our advantages as Christians, as Protestants, as Methodists, as American Methodists. Let us never forget, that "where much is given, much is required." Let us ask ourselves, "What shall I render unto the Lord, for all his benefits to me?"—Have I done what I could? *Our brethren, the Heathen, are in a very dangerous condition, and the evils that befall them through our inattention, are justly chargeable upon us.*

They are compelled to navigate life's perilous ocean. They are strangers to navigation. Their ship is without rudder. They are actually in a wrong course and they know it not. They have neither chart nor compass. We have both. We can give them and not impoverish ourselves.—If they perish we are accessary to their loss. We might have prevented the loss of one soul at least. We are guilty of the life of a brother for whom Christ died. They are compelled to travel life's dangerous wilderness. They are exposed to innumerable snares, pits, precipices; serpents and ravenous beasts lie in wait to devour them. There are many ways that seem right unto them, but the end of them is death. They have neither light nor defence, protector nor guide. We have

abundance of helps. We might help them if we would. If we do not, and they are lost, their blood will be on us and on our children. They are dying of disease without the knowledge of a remedy. We are in possession of an infallible one. If they die eternally and we might have saved them, we are guilty of the murder of souls.

A dreadful famine has long raged throughout Asia, Africa, and all the extreme parts of North and South America, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." The time is come spoken of by the prophet; "And they shall wander from sea to sea, and from the north even to the east, and they shall run to and fro to seek the word of the Lord, and shall not find it," Amos viii, 11. We have bread enough and to spare, while they are perishing of hunger. —Shall we give them of our bread, or shall we suffer them to perish? What American, so famed for good works, could suffer himself to be thus guilty? When the city of St. John's, New Brunswick, had suffered so deeply by fire that provisions were both scarce and dear, the people of Boston sent them ample supplies. When the case of the suffering Greeks was fully known, what zeal was kindled in our land to send them both garments and provisions, yea, the zeal has gone so far as to collect funds to establish printing offices among them, and to educate them. Be it popularity, or emulation, or what it may that has done all this, let us take the hint, and "show mercy" to the souls of our fellow men.

4. Let us ask ourselves, "What do we more than others?" What has the Lord done for us? What *ought* we to do in return? What *can* we do? What are others *actually doing?*—Brethren, suffer this appeal to speak to your hearts. We are the followers of a Wesley, a Coke, and an Asbury. What did they do? What was their language? Here it is; we sing it every Sabbath, in one or other of our congregations.

"My *life*, my *blood*, I here present,
If for thy truth they may be spent."

Our brethren in England notwithstanding their "deep poverty," so deep that they flee to us for an asylum against the overflowing scourge, notwithstanding the enormous burden of "tithes and taxation" under which they groan, have actually done more the last year, than

in former years, whereas we have done less. We are more in number than they, and yet they exceed us in the amount of dollars subscribed to the missionary cause, twenty to one. This is an alarming fact—a "stubborn fact," and either "they do too much or we do too little." The fact is we do too little. Let us propose to ourselves a plan by which we can do more.

Let all our missionaries be requested to keep regular journals of every thing that transpires under the eye of observation worthy of notice. Let them report to the board of managers as often as convenient, but quarterly at least. Let these reports be printed and circulated as extensively as possible. Let collectors be employed, whose business it shall be to distribute this information among the people, and take up weekly, monthly, and quarterly collections. Let us have a missionary box in every house and every church, with appropriate inscriptions on them. Let us have missionary sermons once a quarter at least, and let our preachers preach expressly on this subject. Let a missionary agent be employed to travel through every conference on this business especially, and let one or two be sent out to visit all the missionary stations, and let these missionary agents tell us at the missionary meetings what they have seen and heard. Let monthly prayer meetings also be made in every place, and let us pray expressly for the missions, the missionaries, and the Heathen, and especially for a mighty outpouring of the Holy Spirit. Let our first-rate poets go to work and compose missionary hymns. Let the missionary information be read at the prayer meetings, and exhortations given on this very subject. Let the "noisy Methodists," as they are called, be *heard* on this subject; nay, rather let their "*light so shine*, that others may *see their good works*, and glorify their Father who is in heaven." And now that there is an open door to the Indians of the north and west, and to the coast of Africa, let every one of us say, "How can I repay the Indian for his right of soil?" How can I redress the African for the injuries my forefathers have done? and let every one of us say again, "What shall I now render unto the Lord for all his benefits bestowed on me?"

We will conclude this appeal, by giving an extract

from a speech delivered at one of the anniversary meetings of the Methodist Missionary Society in London, by the late Rev. Wm. Ward, Baptist Missionary at Serampore, a little before he sailed for India the last time.

"And now I confess, my Christian brethren, that though I entertain some opinions different to those of the society for which I am now pleading, yet it is a society for which I feel the highest respect. There are no persons who come forward with more ardent zeal than they in the work of the Lord, and in the promotion of the great cause of missions. I may add with respect to those whom they have sent out, that in the important point of self denial, so necessary to the missionary who leaves his country, his family, his friends, and all he holds dear,—in this respect, the Wesleyan missionaries yield to no missionaries, or body of missionaries, whatever. They have cheerfully endured fatigues, and patiently submitted to the various privations to which missionaries are exposed. They have experienced all the vicissitudes, inconveniences, and dangers of inhospitable climates, and yet have persevered in their work, with dilligence and zeal, from a love to souls, and a desire to be spent in the cause of Christ. The Wesleyan missionaries yield to none in their love to their SAVIOUR, which is so essentially necessary to keep alive the missionary flame. And they yield to none in another grand point, which is the freeness of their invitations. Blessed be God! they feel no hesitation in their offers of mercy. This is their darling theme, and it suits the missionary cause extremely well. Another thing I would just mention concerning them, and that is, they depend especially on DIVINE INFLUENCE; their eyes are always fixed on that; and feeling that they are but weak instruments in the hand of God, they go forward in their simple career, looking to God for his influence, and blessed be his holy name, his influence is not withheld. They also watch over their societies with peculiar attention. This is particularly necessary in the Heathen world, where men are just emerging out of darkness, and where there are such deep-rooted prejudices to be combatted. This is another reason why *this society* commends itself to the whole Christian world."

Men of Israel, help! Mothers in Israel, help! Chil-

dren of Israel, help! Yea, all of you come up to the help of the Lord against the mighty. The world has less to fear from the operations of Methodism than from any other sectarianism, (Moravianism excepted,) whatever. As a Church they have never been known to persecute since they became a people. The world has more to hope from Methodism than from any other religious system in the world. It is less expensive than other systems. Methodist missionaries can do greater good with less means than others. God has honoured the operations of Methodism all over the world. Though it has had hierarchies, principalities, powers, and the rulers of this world to contend with, it has lived and flourished amidst them all. It has maintained its distinctive character amidst the war of elements. Learning has been arrayed against it: ignorance has assailed it. Sophistry, ridicule, and abuse, have tried to wither it, and yet it has kept up a perpetual verdure alike in the torrid zone of persecution, and the frozen regions of cold neglect. Methodism has done more to meliorate the condition of the slave, and better the character of the Indian, than any thing else. Nor has it failed of success among the inquisitive and lofty Asiatics. There are many other reasons why Methodist missionaries should be sent into all the world; why they who believe that all mankind are fallen and perishing; that Christ died for all, and that all may be saved if they will only use the means; and why they should "preach the Gospel to every creature." But the above must suffice for the present. We leave the rest to the lovers of Christ and of souls.

"O that each in the day
Of his coming may say,
I have fought my way through:
I HAVE FINISH'D THE WORK THOU DIDST GIVE ME TO DO."

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THE

TEST OF A NEW CREATURE:

OR,

HEADS OF EXAMINATION FOR ADULT CHRISTIANS.

BY THE REV. JOHN FLETCHER.

Examine yourselves, whether ye be in the faith, 2 Cor. xiii, 5.

WHATEVER is the state of one, wholly renewed, must be, in a less degree, the state of all, who are born from above: and whatever is the fruit of perfect holiness, to walk by the same rule must be the way to obtain the same salvation. The image of God is one, grace is the same, and to be in Christ is to believe, and have the fellowship of his Spirit.

Regeneration differs only in degrees of strength and soundness. In our early justification the divine life is comparatively small, and mixed with sin; but when perfectly renewed, we are strong and every part pure, holding, by faith, that salvation which makes us one with the Son of God.

The law given in our first state, and the law required by the Gospel, the covenant of works, and the covenant of faith, are different. Whatever we see in the example of Jesus, and whatever he promises to bestow on his followers, are unquestionable privileges of Gospel salvation. Neither is the whole of this salvation, of our justification, or of our renewal after the image of God, finished, till the resurrection, when we shall see him as he is, and, beholding him face to face, his name shall be written on our foreheads. Nor can we ever have so much of the likeness of God, as to be incapable of more; but rather the more we obtain of his image and favour, the more we are fitted to receive for ever and ever.

Heads of Examination.

I. Do I feel any pride; or am I a partaker of the meek and lowly mind that was in Jesus? Am I dead to all desire of praise? If any despise me, do I like them the worse for it? or, if they love and approve me, do I love them more on that account? Am I willing to be

accounted useless, and of no consequence—glad to be made of no reputation? Do humiliations give me real pleasure, and is it the language of my heart—

> Make me little and unknown,
> Loved and prized by God alone.

II. Does God bear witness in my heart, that it is purified—that, in all things I please him?

III. Is the life I live, by the faith of the Son of God, so that Christ dwelleth in me? Is Christ the life of all my affections and designs, as my soul is the life of my body? Is my eye single, and my soul full of light—all eye within and without—always watchful?

IV. Have I always the presence of God? Does no cloud come between God and the eye of my faith? Can I rejoice evermore, pray without ceasing, and in every thing give thanks?

V. Am I saved from the fear of man? Do I speak plainly to all, neither fearing their frowns, nor seeking their favours? Have I no shame of religion? and am I always ready to confess Christ, to suffer with his people, and to die for his sake?

VI. Do I deny myself at all times, and take up my cross as the Spirit of God leads me? Do I embrace the cross of every sort, being willing to give up my ease and convenience to oblige others? or, do I expect them to conform to my hours, ways, and customs? Does the cross sit light upon me, and am I willing to suffer all the will of God? Can I trample on pleasure and pain? Have I

> A soul inured to pain,
> To hardships, grief, and loss;
> Bold to take up, firm to sustain,
> The consecrated cross?

VII. Are my bodily senses, and outward things, all sanctified to me? Do I not seek my own things, to please myself? Do I seek grace more for God than myself, preferring the glory of God to all in earth or in heaven, the Giver to the gift?

VIII. Am I poor in spirit? Do I take pleasure in infirmities, necessities, distresses, reproaches; so that out of weakness, want, and danger, I may cast myself on the Lord? Have I no false shame in approaching God? Do I seek to be saved as a poor sinner by grace alone?

IX. Do I not lean to my own understanding? Am I ready to give up the point, when contradicted, unless conscience forbid, and am I easy to be persuaded? Do I esteem every one better than myself? Am I as willing to be a cypher, as to be useful, and does my zeal burn bright, notwithstanding this willingness to be nothing?

X. Have I no false wisdom, goodness, strength, as if the grace I feel were my own? Do I never take that glory to myself, which belongs to Christ? Do I feel my want of Christ, as much as ever, to be my all? and do I draw near to God, as poor and needy, only presenting before him his well-beloved Son? Can I say—

Every moment, Lord, I need
The merit of thy death?
Still I'll hang upon my God,
Till I thy perfect glory see;
Till the sprinkling of thy blood
Shall speak me up to thee!

Do I find joy in being thus nothing, empty, undeserving, giving all the glory to Christ; or do I wish, that grace made me something, instead of God all?

XI. Have I meekness? Does it bear rule over all my tempers, affections, and desires; so that my hopes, fears, joy, zeal, love, and hatred, are duly balanced? Do I feel no disturbance from others, and do I desire to give none? If any offend me, do I still love them, and make it an occasion to pray for them? If condemned by the world, do I entreat;—if condemned by the godly, am I one, in whose mouth there is no reproof; replying only as conscience, and not as impatient nature dictates? if in the wrong, do I confess it? if in the right, do I submit (being content) to do well, and suffer for it? It is the sin of superiors to be overbearing, of inferiors to be stubborn; if, then, I am a servant, do I yield not only to the gentle but to the froward; committing my cause in silence to God: or if a master, do I show all long suffering? The Lord of all was as he that serveth: If I am the greatest, do I make myself least, and the servant of all? If a teacher, am I lowly, meek, patient, not conceited, self willed, nor dogmatic? Am I ready to give up the claims of respect due to age—station—parent—master? &c. Or do I rigidly exact those demands?

XII. Do I possess resignation: am I content with

whatever is or may be; seeing that God, the author of all events, does, and will do, all for my good? Do I desire nothing but God, willing to part with all, if the Lord manifest his will for my so doing? Do I know how to abound, and yet not gratify unnecessary wants; but being content with things needful, do I faithfully and freely dispose of all the rest for the help of others? Do I know how to suffer need: is my confidence in God unshaken, while I feel the distress of poverty, and have the prospect of future want, while humanly speaking, strangling were better than life: and in these circumstances, do I pity those, who having plenty waste it in excess, instead of helping me?

XIII. Am I just; doing in all things, as I would others should do unto me? Do I render due homage to those above me, not presuming on their lenity and condescension? As a superior, do I exercise an undue authority, taking advantage of the timidity, respect, or necessity of any man? Do I consider the great obligation superiority lays me under, of being lowly and kind, and of setting a good example?

XIV. Am I temperate, using the world and not abusing it? Do I receive outward things in the order of God, making earth a scale to heaven? Is the satisfaction I take in the creation consistent with my being dead to all below, and a means of leading me more to God? Is the turn of my mind and temper in due subjection, not leading me to any extreme, either of too much silence, or of too much talkativeness, of reserve or freedom?

XV. Am I courteous, not severe; suiting myself to all with sweetness; striving to give no one pain, but to gain and win all for their good?

XVI. Am I vigilant; redeeming time, taking every opportunity of doing good; or do I spare myself, being careless about the souls and bodies to which I might do good? Can I do no more than I do? Do I perform the most servile offices, such as require labour and humiliation, with cheerfulness? Is my conversation always seasoned with salt, at every time administering some kind of favour to those I am with?

XVII. Do I love God with all my heart? Do I constantly present myself, my time, substance, talents, and all that I have, a living sacrifice? Is every thought

brought into subjection to Christ? Do I like or dislike, only such things as are pleasing, or displeasing to God?

XVIII. Do I love God with all my strength, and are my spiritual faculties always vigorous? Do I give way to no sinful languor? Am I always on my watch? Do not business, worldly care, and conversation, damp my fervour and zeal for God?

XIX. Do I love my neighbour as myself; every man for Christ's sake, and honour all men, as the image of God? Do I think no evil, listen to no groundless surmises, nor judge from appearances? Can I bridle my tongue, never speaking of the fault of another, but with a view to do good? and when I am obliged to do it, have I the testimony, that I sin not? Have I that love, which hopeth, believeth, and endureth all things?

XX. How am I in my sleep? If Satan presents any evil imagination, does my will immediately resist, or give way to it?

XXI. Do I bear the infirmities of age or sickness, without seeking to repair the decays of nature by strong liquors; or do I make Christ my sole support, casting the burden of a feeble body into the arms of his mercy?

Many consider that perfect love, which casteth out fear, as instantaneous: all grace is so, but what is given in a moment, is enlarged and established by diligence and fidelity. That which is instantaneous in its descent, is perfective in its increase.

This is certain—too much grace cannot be desired or looked for; and to believe and obey with all the power we have, is the high way to receive all we have not: There is a day of Pentecost for believers, a time, when the Holy Ghost descends abundantly. Happy they, who receive most of this perfect love, and of that establishing grace, which may preserve them from such falls and decays as they were before liable to.

Jesus, Lord of all, grant thy purest gifts to every waiting disciple. Enlighten us with the knowledge of thy will, and show us the mark of the prize of our high calling. Let us die to all thou art not; and seek thee with our whole heart, till we enjoy the fulness of the purchased possession. Amen!

FRAGMENT.

The kingdom of heaven suffereth violence, and the violent take it by force.
MATTHEW.

This kingdom suffereth violence, which is offered, 1st, To those lords who reign over us—the world, the devil, the flesh. These rebels must be turned out; our own wills must be overcome, and ourselves rendered up to God, as to our lawful and chosen Sovereign. 2d. An humble, holy, sacred violence must be used in prayer:—with Jesus, that he would open, in our hearts, the power of faith, apply the efficacy of his blood, and bestow upon us the spirit of prayer, or in other words, the prayer of faith:—with the Father, that he would look through the pillar of fire, and discomfit all our enemies:—with the Holy Ghost, that he would take up his abode with us.

Of this violence we have an example in Jacob wrestling with the angel, who said, "Let me go, for the day breaketh;" and he said, "I will not let thee go, till thou bless me," Gen. xi, 26. Here Jacob, being left alone, improves his solitude; danger and trouble work in him the right way. He prays, prays earnestly, and that against much discouragement. God and man seem to oppose him; for the Angel of the covenant wrestled, as if to get loose from his hold. It was a spiritual wrestling; he wept and made supplication, but before he prevails the Angel touched the hollow of Jacob's thigh, and hindered him from wrestling in his own strength. Then the Spirit alone made intercession; nature failed and grace was conqueror—"When I am weak, then am I strong." He says, "Let me go," as God once said to Moses, "Let me alone;" thus does the Lord sometimes try our faith. This was the case of the woman of Canaan, when Jesus, at first, answered her not, and afterward said, "It is not meet to take the children's bread, and cast it to the dogs." But when she still worshipped, prayed, and waited, she obtained these words of approbation, "O woman, great is thy faith!" as well as the answer of her prayer. So the angel saith, "Let me go, the day breaketh—thy affairs want thee—thou must have rest;" but Jacob foregoes all for the blessing—rest, family, weariness, pain, and answers, "I will not let thee go, unless thou bless me." So must it be with us; none prevail, but those who take the kingdom

by violence. He conquers at last. "What is thy name?" saith God.—He will have the sinner know himself and confess what he is; then he gives the new name, "A prince with God." If God be for us, who can be against us? The Angel does not tell him his name, for the tree of life is better than the tree of knowledge. He saw God face to face, and lived: so is it with the faithful wrestlers: God resists only to increase our desires, and we must be resolved to hearken to nothing that would hinder. Weariness, care, friends, fear, and unbelief, must all be thrown aside, when we seek to see God face to face, and to be brought into the light of life.

They, who are weary of the Egyptian yoke of outward and inward sin, who cannot rest without the love of Jesus, the life of God, at last become violent. They forcibly turn from the world; by force they attack the devil: bring themselves, by force, before God; and drag out, by strong confession, the evils that lurk within. Against these they fight by detesting and denying them. Their strength is in crying mightily to the Lord, and expecting continually that fire, which God will rain from heaven upon them. All this must be done by force, and with great conflicts; for it is against nature, which hath the utmost reluctance to it.

The words of the text allude to the taking a fortified town by storming it; and this is of all military expeditions, the most dangerous. The enemy is covered and hid, and those, who scale the walls, have nothing but their arms and courage.—But can the wrestling soul overcome? can he take this kingdom? Ah! no, not by his own strength; but his Joshua will take it for him. God only requires, that we should entreat him to do this: The prayer of repentance, the prayer of faith, storm mount Zion, the city of God. He that is violent shall receive the kingdom of God—justification and sanctification: but remember, the violent take it by force. He shall have many a hard struggle with God's enemies, and it may be, many with the Lord himself, before he declares him conqueror.

Some object, we have no might; and to endeavour to take the kingdom by violence is taking the matter out of God's hand. Is it not better to wait for the promise, Stand still and see the salvation of God? If you mean

by standing still, not agonizing to enter in at the strait gate, not wrestling in prayer, and fighting the good fight of faith, may God save you from this stillness! You err, not knowing the Scriptures. The standing still there recommended, is, to possess your soul in patience, without dejection, fear, and murmuring. Stand still as the apostles, who watched together in prayer, ran with patience the race set before them, and fought manfully, as faithful soldiers, under the banner of the cross. Any other stillness is of the devil, and leads to his kingdom. Search the New Testament, and show me one standing still after he had been convinced of his wants. Did the centurion, did the woman of Canaan, did blind Bartimeus stand still? Did St. Paul, did the woman with the bloody issue stand still? Did not all of them use the power they had? I do not desire you to use what you have not; only be faithful stewards of the manifold grace entrusted to you. A kingdom, a kingdom of heaven is before you—power to reign with Jesus as his priests and kings. Stir up then thy faith; reach forward to the things which are before. Become a wrestling Jacob, and you shall shortly be a prevailing Israel. Be not discouraged, for as a good man observes, "God frequently gives in one moment, what he hath apparently held for many years."

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A PRESENT

TO THE

CHILDREN OF SUNDAY OR OTHER SCHOOLS.

Dear Young Friends,

We have long regarded you with great affection, and felt a tender concern for your welfare. When Jesus Christ was upon earth, he discovered a kind regard to youth: he took children into his arms and blessed them, saying, "Of such is the kingdom of heaven." Influenced by his love and example, we have paid some attention to young people, and have tried to instruct them in the knowledge of his will; and it gives us pleasure to say, that many of them have listened with seriousness, and have become dutiful children, diligent servants, and happy Christians.

Your present and future good lies near our heart. You have been taught to read the Scriptures; you have learned your catechism; you have been led to the house of God: now, the design of this paper is, tenderly to inquire what real good you have got by these privileges. More is done for you than for many others, and therefore more may be expected from you. There are many poor children whose souls no man careth for; they are suffered to ramble about the streets or fields on the Lord's day; they keep company with the vicious and profane; they learn bad words, and bad ways: and thus a foundation is laid for their poverty and misery in this world, and for their eternal ruin in the world to come. But, my dear children, you have friends who care for your souls, and labour for your good; and as you have been for some time in the school, we should be glad to know how you have profited by the instructions given.

1. As you have been often told that you have an immortal soul, are you deeply concerned about its eternal happiness? Most people pay much attention to their bodies, but few mind their souls. Their conduct plainly shows they forget God and their souls too. And do not *you* neglect your souls? When you see a play fellow buried, do you consider that when you die, your soul must leave the body, and either rise to dwell with Christ in glory, or be banished to a dreadful hell, for ever?

2. You have been taught that all mankind are, by nature, in a state of sin and misery; all are defiled, guilty, helpless creatures! Sin has ruined all mankind: "The whole head is sick, and the whole heart is faint;" yea, "the heart of man is deceitful above all things, and desperately wicked." This is the true state of all persons, until they receive the grace of God. It is the state of children, as well as of grown-up people. The Scriptures tell you of forty-two children, who were killed by two bears, for mocking Elisha, a servant of God: so that you see God is angry with wicked children; and though you may not have committed the same sin, you have committed others. Are you sensible of this? If not, all the sermons you have heard, have been heard in vain, and you have learned your catechism to no purpose; indeed you have learned nothing to purpose, till you are convinced that you are guilty sinners; and, without Christ, lost sinners.

3. You have often heard of salvation; have you understood how you may obtain an interest in it? Some ignorant people think they shall be saved, because they are not so bad as others, or because they go to a place of worship, or say their prayers, or do some other good works; but though these things are right, we must say, when all is done, "We are unprofitable servants." No man is saved by the merit of his works; the Scripture says, "By grace ye are saved, not by works;" and indeed, if man could save himself, what need would there be of Christ? But he is the only Saviour, and "there is no name given under heaven, whereby we can be saved, but the name of Christ." Now are you fully convinced of this; and knowing your need of salvation, do you fly for refuge to Jesus? Do you look to him to save you? Do you cry from your heart, "Lord, save me, or I perish?"—If so, then do you as firmly believe,

4. That "without holiness no man can see the Lord," or go to heaven? Wherever there is true faith, there is holiness also; for true faith always "works by love," and makes men good and holy. Though no man is saved by the merit of his works, yet true faith always produces good works. You may see some people profess faith in Christ, who break the Sabbath, get drunk, tell lies, take the name of God in vain, and are idle and altogether

wicked; but these are hypocrites and self deceivers, and will bring upon themselves swift destruction. God forbid you should be like them! But if you are true believers, you will love God and hate sin. You will live as under the eye of God, who observes you both night and day; wherever you are, whatever you say, or do, or think, God sees you; and when you are tempted to commit sin, you will say, "How can I do this great wickedness, and sin against God?" You will be particularly careful to keep the Sabbath day holy; the whole day, from morning to night; and that not only while you belong to the schools, but when you leave them. While you remain in the schools you will behave very dutifully, obediently, and affectionately to your parents. And when you have masters or mistresses, you will be honest, careful, diligent, minding your business, and so serving God while you are serving men. If you are holy, you will like holy company, and no other; you will say with David, "I am a companion of them that fear thee," and to others, you will say, "Depart from me, ye wicked men, for I will keep the commandments of my God."

5. As from the nature of things, you must be sensible that your stay in this world will be short; have you any good reason to believe you are prepared to die? Death is a foe you can neither escape, nor bribe, nor conquer. The hour of your departure will come. It is true you may not die yet; but it is possible you may die very soon; and should it be to-night—are you prepared to meet your God? Be not deceived, "the unrighteous shall not inherit the kingdom of heaven." Lying, swearing, Sabbath-breaking, disobedient children, cannot dwell in glory. You must be born again by the renewing of the Holy Ghost, you must be interested in Christ as your God and Saviour, or you cannot go to heaven. But,

6. If you are not fit to die, do you earnestly pray to God to prepare you? All good people pray. It is your duty to pray, and it is your happiness that God will hear your prayers. Don't think you are too young to pray. King Josiah served the Lord when he was but eight years old. Jeremiah sought the Lord as soon as he could speak. Timothy knew the Scriptures from his infancy; and there always have been pious children. There have been many in the Sunday schools, some of

whom are likely to be very useful; and some have died young, and are gone to heaven. Mary Turner, who lived in London, was one of these; her character and behaviour, when at school, were such as engaged the attention of the visiters; when at her book, she did not idle away her time, but was attentive to what was said. Her behaviour at the place of worship was very serious; in short, her conduct was such always as met with approbation. She was taken ill, 23d August, 1799: during her illness she was often heard to pray and sing hymns. To one of her sisters she said, "If you go on as you have done, where God is, you can never be." Though in much pain, she was very happy: and, just before she died, she said, "Come, come, come, Lord Jesus, come." This dear child was only eleven years old. Do you feel a desire to *die* like her? Then be concerned to *live* like her. Pray to the Lord to have mercy on you. Say to him, "O blessed Saviour, enlighten my mind, renew my heart, and enable me to believe in thee!"

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ON THE USE OF TOBACCO.

In an age of general "reform" like the present, when the public mind is interested and excited to action, against the prevailing habits and customs of the age, which have a deleterious influence upon the community, is it not a little surprising that so extensively prevalent, and so great an evil, as the habitual use of tobacco, should have passed almost entirely unnoticed? It is believed that it can be easily shown that this custom is not to be ranked among the least of the prevailing evils that are spreading ruin and desolation throughout the country. It is also believed, that the want of correct information upon the nature and tendency of this plant, is the principal cause of its extensive use. For although there have been several able treatises published upon this subject, viz. Dr. A. Clarke's, Dr. Rush's, Dr. M'Allister's, and a few pertinent remarks in several treatises on intemperance; yet they have been published under such circumstances, as place them out of the reach of the great body of the community, and consequently there is but little information generally diffused abroad upon this subject.

It is intended to collect together and embody in this tract, medical testimony and stubborn facts; which, it is hoped, will at least have some influence in checking the increase of this habit, and I take this opportunity to acknowledge myself indebted to the above named treatises, for the most of the information herein contained. This tract is presented to the community principally as a preventative; not with the expectation that it will reform many who are already addicted to this habit; for these persons, like those confirmed in habits of intemperance, are lost to the influence of motives, of arguments, and of facts. I would say in the language of another, "I am not so vain as to imagine that those who have been long attached to the *pipe*, the *snuff box*, or the *quid*, will pay much regard to what I have written on the subject. I know too much of human nature to expect that where the passions are strongly influenced,

and obstinate habits contracted, much attention will be paid to rational argumentation. I write not to convince these; I have laboured with many of them long, and almost in vain. *Demonstration* to *such* is mere cobweb: but I write to prevent those from *continuing* in the practice, who have just *begun;* and those from *beginning*, who are not yet under the power of this scandalous, bewitching, and destructive habit. What I have done, I have done in the fear of God, and with the simple desire to be useful to my brethren." "If," says Dr. M'Allister, "in the prosecution of this inquiry, we shall be able to discover the great and injurious effects which the habitual use of this poisonous plant produces on the constitution, I shall be excused if I urge this subject on your consideration, with more than ordinary importunity."

I propose to present the subject in the following order: I. Its nature—embracing its chemical properties and medical qualities. II. The modes of using it, viz. snuffing, smoking, and chewing. III. Its effects, physical and moral.

I. THE NATURE OF THIS PLANT, CHEMICAL AND MEDICAL.

1. *Its chemical properties.*—It has been found by chemical analysis, to produce an essential oil, which is extremely poisonous in its nature. The effects of which may be known by the following experiments, made by Fontana, who ranks it among the vegetable poisons. 1. "I made," says he, "a small incision in a pigeon's leg and applied to it the oil of tobacco. In two minutes it lost the use of its foot. 2. I repeated this experiment on another pigeon, and the event was exactly the same. 3. I made a small wound in the pectoral muscles of a pigeon, and applied the oil to it; in three minutes the animal could no longer support itself on its left foot. 4. This experiment repeated on another pigeon, resulted in the same way. 5. I introduced into the pectoral muscles of a pigeon, a small bit of wood covered with this oil; the pigeon in a few seconds fell insensible. 6. Two other pigeons to whose muscles I applied this oil, vomited several times all they had eaten. 7. Two others with empty stomachs, treated in the same mode, made every effort to vomit." Various other experiments prove that an application of this plant in almost any way,

will produce the same effect. "Chemists observe, that tobacco leaves distilled in a retort without addition, yield an acrid, empyreumatic, poisonous oil." Kœmpfer also ranks it with the strong vegetable poisons. A single drop of this oil put on the tongue of a cat, produced violent convulsions, and killed her in the space of one minute. A thread dipped in the same oil, and drawn through a wound, made by a needle in an animal, killed it in the space of seven minutes. How then can any man, habitually use so noxious a plant, without realizing the most serious consequences to his health and constitution?

2. *Its medical qualities.*—It is considered to be a most powerful *narcotic*, *emetic*, *cathartic* and *diuretic*. Its effects as a medicine upon the system, are severe nausea and vomiting, cold sweats, universal tremours, and extreme debility. As an emetic, it is said to exceed all others in its promptness, violence, and permanence of impression. It is said to be peculiarly efficacious in expelling other poisons from the stomach, on account of the promptness and violence with which it acts, and can be applied as well externally, in the form of a poultice to the stomach, as internally, and with the same effect. It has been tried in a few cases of this kind with success, when all other remedies failed. Dr. Fowler has also used it with success in a few cases of dropsy and dysury, "but it should be remembered that not one of his cures was effected by the *pipe*, the *quid*, or the *snuff box*. The forms in which he uniformly ordered it, were either *infusion*, *tincture*, or *pills*." But even as a medicine, it should be used with the utmost caution; for it, as a remedy, often proves more fatal than the disease, which the following facts will show. "A medical practitioner," says Paris, "after repeated trials to reduce a strangulated hernia, injected an infusion of tobacco, and shortly after sent the patient in a carriage to the Westminster Hospital, for the purpose of undergoing the operation; but the unfortunate man arrived only a few minutes before he expired."

"I knew a woman," says the same learned author, "who applied to the heads of three of her children, afflicted with the scald head, an ointment, composed of snuff and butter; but what was the poor woman's sur-

prise, to find them immediately seized with vertigo, violent vomiting, fainting, and convulsions."

"Tobacco," says a certain author, "is in fact an absolute poison. A very moderate quantity introduced into the system—even applying the moistened leaves over the stomach—has been known very suddenly to extinguish life." This plant then should not be used even as medicine, except in extreme cases, and in the hands of a very skilful physician. "For every man to take it into his own hands, and undertake to determine when, and how much is necessary for him, is just as absurd and as dangerous as if he were to prescribe and deal out arsenic, or corrosive sublimate, or calomel. Nor can the man in health do it, to gratify his appetite, without certain injury to his constitution. He may not perceive injurious effects for years, on account of immediate exhilaration; but complicated chronic complaints will, after a time, creep upon him, making life a burden, and ending in premature dissolution; though he may impute his sufferings to other causes, and even die, folded in unsuspicious confidence, in the arms of his murderer." The fact of its possessing some medicinal qualities, is a strong reason why it should not be used as a luxury, for the habitual use of it will prevent its producing its desired effects, when really needed as a medicine. And moreover who ever thought of making a daily and habitual use of calomel, because he has occasionally obtained relief by it in the hour of distressing sickness? But the most of those who use tobacco are always indisposed, at least in their own estimation, and therefore they think they require an habitual use of it, and imagine that they derive very great relief, by it, from their complicated diseases. To hear them enumerate the ills with which they are afflicted, you would suppose them the greatest valetudinarians in existence; and no doubt many of them are, and have become so too, by the use of that very plant which they think is such a sovereign remedy for all their diseases. Hence, one is afflicted with a cold and watery stomach, and tobacco relieves him by promoting expectoration. Another is troubled with indigestion, and tobacco relieves him from this difficulty, although it is known to deprive the stomach of the saliva and juices which are absolutely necessary to carry on

the process of digestion; and although the use of this article is known to be one of the principal causes of the dyspepsia; and what is dyspepsia but a high state of indigestion?

Another is troubled with the rising of his food, after a hearty meal; resulting no doubt from overloading the stomach by intemperate eating, and he finds immediate relief by his tobacco, and thus continues to indulge himself to excess, because he has a speedy remedy at hand. Like a class of ancient gormandizers, who were in the habit of taking an emetic immediately before and during their meals, that they might have the pleasure of eating a treble portion.

Another is afflicted with a distressing complaint in the head and brain, and a little good Scotch snuff always affords immediate relief; as though filling up the pores and cavities of the head, and clogging the brain with snuff, would produce a healthy action of the organs and nerves.

Others again use it to preserve their teeth, though Dr. Rush informs us that he knew a man in Philadelphia, who lost *all* his teeth by smoking.

Others again profess to use it to excite the mind to more vigorous effort in their intellectual researches. But it will be found upon observation, that great smokers are seldom great students, or very enterprising in any department of society. "I suspect," says Dr. Rush, "that tobacco is often used rather to supply the *want* of ideas than to *collect* or *excite* them. The Indians afford a striking proof of this: hence they spend whole days and even weeks in smoking, in order to relieve themselves from the anguish which attends the inactivity and vacuum of their minds."

Many of the diseases supposed to be relieved by tobacco, were undoubtedly originally superinduced by its use; the system has thus become deranged, and lost its natural tone; hence the supposed necessity for the continuance of the original exciting cause; and no doubt but it does afford some relief; and no doubt too, but some inconvenience is experienced at first, by its suspension; until the system can again acquire its natural habit. The effects here are the same as in the habitual use of ardent spirits: the drunkard supposes it to be absolutely neces-

sary for him to continue his dram, to prevent the fatal effects of those diseases, induced by its use. But experience has proved that total abstinence may be immediately resorted to, without any serious consequences resulting: but on the contrary, the happiest results will follow, viz. the removal of those very symptoms for which the article is taken.

"The common opinion," says Professor Hitchcock, "that tobacco, in some of its forms, is serviceable for headaches, weak eyes, purifying the breath, cold and watery stomachs, &c, is mere delusion." Snuff, by some had recourse to for the relief of headache or disordered eyes, when long continued, brings on those very evils it was intended to remove. "The chewing of tobacco," says one of the ablest physicians in Massachusetts, "is not necessary nor useful in any case that I know of." The practice of smoking is alike deleterious. "Our advice is," therefore, in the languge of the Journal of Health, "to desist immediately and entirely from the use of tobacco in every form, and in any quantity however small."—"A reform of this, as of all evil habits, whether of smoking, chewing, drinking, or other vicious indulgences, to be efficacious, must be entire and complete, from the very moment that the person is convinced, either by his fears or his reason, of its pernicious tendency."

I shall defer other medical testimony against the use of tobacco, until I come to consider its effects in a subsequent part of the tract, and hasten now to notice,

II. THE VARIOUS MODES OF USING IT, VIZ. SNUFFING, SMOKING, AND CHEWING.

1. *Snuffing.*—The general reason assigned for using tobacco in this mode is some disease in the head—headache, catarrh, &c, and perhaps it is sometimes beneficial in extreme cases of this kind; but in order to be so, it must be very seldom used, otherwise it loses its effects. And for these diseases there are substitutes which will produce all the good effects of snuff, without any of its dangerous tendency. "As to snuff," says Mr. De Bomare, "all its good effects may be much better procured by powder of betony, sage, or marjoram. If it be taken as a sternutative, or medicine to cause sneezing, it should be taken *very seldom*, or it will lose its effect; and if it

should not, who, for the sake of redeeming his head from some occasional trifling inconvenience, would consent to have his body thrown into continual convulsions?" The evils resulting from the habitual use of snuff are great and numerous. "The least evil which you can expect it to produce, is to dry up the brain, emaciate the body, enfeeble the memory, and destroy the delicate sense of smelling." "Common snuff, in habitual snuff-takers, has been found to penetrate the sinuses communicating with the nose, and into the *antrum hughmorianum*," (certain cavities in the head,) "where it has formed horrid abscesses: it is often carried down into the stomach, and by the use of it, the skin is tinged of a pale brown colour. The most delicate females have their complexion entirely ruined by it. Many cases have been observed where the appetite has been almost destroyed, and a consumption brought on by the immoderate use of this powder." "The ordinary and constant use of snuff," says Mr. Salmon, "induces *apoplexies*. For drawing away the thin matter, the thick is left by itself, where increasing, it becomes too thick to pass through the *os ethmoides* or sine like bone, the cavity is at length filled therewith, where obstructing the animal spirits, near their centre, an apoplexy is infallibly induced; and I am confident that more people have died of this disease in *one year* since the use of snuff, than have died of the same disease for a hundred years before; and *most, if not all, of those whom I have observed to die of late of that disease, were such as were extreme and constant snuff-takers.*" The injury of the voice is a certain consequence resulting from the habitual use of this article; which ought to be a weighty consideration to all, but especially to public speakers. But," you say, "I am so long accustomed to it, I cannot leave it off." Alas! alas! your case is truly deplorable, you are shorn of your strength, and power is now lacking to bring the expostulations of conscience to good effect. However, *try:* see what God will do for you."

"I knew a woman," says Dr. Clarke, "in the east of this kingdom, who had taken snuff, and immoderately too, for fifty years. She agreed with another lady, who was also addicted to it, to leave it off. In a short time she got uneasy, by and by miserable, and lastly ran quite

distracted. She was then obliged to resume it. Not long after, hearing the preaching of the Methodists, she was deeply convinced of sin, and converted to God. From the band rules of that society, she learned that she could not have a band ticket until she left it off. To give it up she was verily afraid, remembering what she had suffered before. However she thought *then* I did it in *my own strength: now* I will do it *in the strength of God.* She did so; threw away her snuff-box, and abstained from it ever after, and never suffered the slightest inconvenience in consequence." And I would say to all such, "Go thou and do likewise."

2. *Smoking.*—This is the second mode of using tobacco, and is probably much more extensive and injurious than the former. Though most smokers are ever "ready to give a reason" why they use it, viz. some real or imaginary disease with which they are afflicted. But the uniform testimony of the most experienced and skilful physicians is, that it is seldom useful, but on the contrary, the procuring cause of many of the most distressing complaints. "The great virtues of a pipe, taken in the morning fasting, are," says Mr. Jones, "extolled by many, 'because,' say they, 'it pumps up a quantity of cold phlegm from the stomach.' Not to insist that nothing can be taken out of the stomach but by vomiting; let it be observed that the substance which is forcibly hawked up by many who have acquired this most disgustful habit, is the *mucus* secreted by the tonsils to lubricate and defend the *œsophagus;* together with the saliva which is secreted by the glands."

"And this mucus and saliva are not less requisite in their respective places, than the blood itself; as they are not only absolutely necessary for the defence of the parts already mentioned, but also for the important purpose of *digestion*, which, if not properly promoted, and carried on, the body cannot long continue in a healthy state. Every medical man knows well, that the *saliva* which is so copiously drained off by the infamous *quid*, and the scandalous *pipe*, is the first and greatest agent which nature employs in digesting the food."—"I heartily wish the corporation of surgeons and other anatomists, would procure as many bodies of habitual smokers and snuff-takers as possible, that being dissected, we might

know how far that ever to be dreaded evil prevails, which J. Borrhi says happened to the brain of an immoderate smoker, which on dissection was found dried and shrivelled up by his excessive use of the pipe." "I once lost a young man of seventeen years of age," says Dr. Rush, "of a pulmonary consumption, whose disorder was brought on by the intemperate use of cigars." Dr. Tissot ascribes sudden death in one instance, to the excessive use of it in smoking. "Who can see groups of boys of six or eight years old in our streets smoking cigars, without anticipating such a depreciation of our posterity in health and character, as can scarcely be contemplated at this distance of time, without pain and horror!"

3. *Chewing.*—This is the third mode of using this plant. "In this manner," says Dr. M'Alister, "all its deadly powers are speedily manifest in the commencement of the practice, as has been already shown." In this mode, too, its nauseous taste and stimulant property excite and keep up a profuse discharge from the mucous follicles and salivary glands. The great increase of these just before and after eating, and the large quantities swallowed about that time, are unequivocal evidence of their importance to the digestive economy. Then what must be the state of that man's digestion, who, until seated at table, keeps his quid in his mouth, and immediately returns it thither after rising from his meal? And when we reflect that large quantities of saliva, strongly impregnated with this poison, and even particles of the substance itself, are frequently swallowed, what, again I ask, is the probable condition of such a person's digestive organs?"

There is one other mode of using tobacco, which I had like to have passed unnoticed, viz. *eating it.* A mode more disgusting and more fatal in its consequences than either of the above. And the number of tobacco eaters is not small either; especially among the female sex, who become accustomed to it, in the first place, by using it as a tooth powder. They thus acquire a relish for it, and soon become habitual eaters of it; which, when thus taken, must ultimately result in all the fatal effects which this poisonous plant is capable of producing; therefore something else should be substituted in the place of snuff as a tooth powder. Dr. Reese observes,

that he knows two deaths to have occurred from this cause, and Dr. Rush observes, "one of the greatest sots I ever knew, acquired a love of ardent spirits by swallowing cuds of tobacco, which he did to escape detection in the use of it, for he had contracted the habit of chewing contrary to the advice and commands of his father. He died of a dropsy under my care in the year 1780." I now hasten to notice

III. ITS EFFECTS, PHYSICAL AND MORAL.

1. *Its physical effects.*—I have anticipated the most of what is necessary to be said under this head, in connection with the different modes of using it. But in order to confirm and establish what has already been said, I will here present a few more medical and other testimonies against the habitual use of this poisonous plant, on account of its deleterious effects upon the health and constitution.

"In those not accustomed to it, tobacco excites nausea, vomiting, dizziness, indigestion, mental dejection, and in short the whole train of nervous complaints." "I have long witnessed in a variety of cases," says Dr. Agnew, "the deleterious effects produced by the constant use of that strong narcotic, such as vertigo, indigestion, flatulence, &c, and which must necessarily be the irreparable concomitants of the application of such a narcotic stimulus, to so large a portion of the nervous and secreting surface, either in substance or vapour."

"A person of my acquaintance," says Dr. Clarke, "who had been an immoderate snuff taker for upward of forty years, was frequently afflicted with a sudden suppression of breathing, occasioned from a paralytic state of the muscles which serve for respiration; these affections grew more and more alarming, and seriously threatened her life. The only relief she got in such cases was from a cup of cold water poured down her throat. This became so necessary to her, that she could never venture to attend even a place of public worship without having a small vessel of water with her, and a friend at hand to administer it! At last she left off *snuff;* the muscles reacquired their proper tone, and in a short time after, she was entirely cured of her disorder, which was occasioned solely by her attachment to the snuff box, and to which she had nearly fallen a martyr!"

2. *Its moral effects.*—And these are as much more pernicious than the other, as the mind exceeds the body in its value, and as eternity exceeds time in its duration. It tends to weaken and debilitate *all* the moral powers, and *some* of them it ultimately destroys. But more than this, it tends to other vicious moral habits. "When public attention shall be fully awakened to this subject," says Dr. M'Alister, "innumerable instances will be found, where drunkenness has followed as the legitimate consequence of using tobacco." "I am confident," says Dr. Agnew, "the pernicious effects of tobacco are second to none produced by the combination of all the luxuries and poisons by which custom and effeminacy have enslaved us, the potation of spirituous liquors excepted. But this last rarely stands by itself, as the use of the pipe, &c, almost invariably leads to the immoderate use of ardent spirits." "Hence," says Dr. M'Alister, "smoking has, by producing dryness and thirst, in many instances been the sad precursor to the whiskey jug and brandy bottle, which together have plunged their unfortunate victims into the lowest depth of wretchedness and wo!" The fact that some use tobacco without becoming intemperate drinkers, proves nothing against the general principle, that its natural tendency is to promote it, any more than the fact, that some men are temperate drinkers without becoming drunkards, proves that this temperate drinking has not a natural tendency to promote drunkenness. For about as certain as every drunkard was once a temperate drinker, so certain is every drunkard strongly attached to tobacco.

"Smoking and chewing tobacco," says Dr. Rush, "by rendering water and other simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits; hence the practice of smoking cigars throughout our country, has been followed by the use of brandy and water as a common drink." And universal observation confirms the above testimonies. Go to the bar room of yonder tavern, and there make your observations upon the numerous host of idlers who resort there to pass away their time, and you will find that the cigar and the glass of brandy and water, (or if this be beyond their means, *whiskey* may be substituted,) regularly *succeed* each other, as they mutually *excite* each

other. Follow that band of young men who are passing hastily through your streets, (perhaps on the *Sabbath day,*) each of them with a cigar in his mouth, and you will find them winding their course to some tavern or porter house, that they may satiate their thirst, excited by their cigar, with a glass of brandy and water. And thus, thousands of our youth are led on, and ultimately confirmed in intemperate habits.

Intimately connected with its demoralizing effects is its *filthiness;* for every filthy habit tends to corrupt and debase the mind. This plant is filthy in its nature, so much so that but barely one worm among the whole tribe of insects, will feed upon it; and but one animal, except *man* (and his taste is not natural but acquired,) has been found to eat this filthy plant. "Flies, musquetoes, and the moth, are chased from our clothes by the very smell of it." But lest it should be supposed to have been created in vain, "modern travellers have at last discovered that it constitutes the food of a solitary and *filthy* wild beast, well known in the deserts of Africa, by the name of the Rock Goat." It is not only filthy in its nature, but art has combined all its skill to render it more so. "Simon Paulli, physician to the king of Denmark," says Dr. Clarke, "has written a treatise on the danger of using this herb, and observes, (which I quote for the sake of those who retain any sentiment of delicacy on this subject,) *that the merchants frequently lay it in bog-houses, to the end, that becoming impregnated with the volatile salt of the excrements, it may be rendered brisker, stronger, and more fetid.*" "A dealer in this article once acknowledged to me," says Dr. Clarke, "that he sprinkled his rolls and leaf frequently with stale urine to keep them moist, and to preserve the flavour! A friend of mine, whose curiosity led him to see tobacco spinning, observed that the boys who opened out the dry plants, had a vessel of urine by them, with which they moistened the leaves to prepare them for the spinner! Do the tobacco chewers know this, and yet continue in this most abominable and disgraceful practice? Can any person think of the above with a *quid* in his mouth?"

It is not only filthy by nature, and rendered more so by art but it is equally so in its effects. "To the great

scandal of religious people," says Dr. Clarke, "the abominable customs of *snuff taking* and *chewing*, have made their way into many congregations, and are likely to be productive of immense evil. Churches and chapels are most scandalously abused by the tobacco chewers who frequent them; and kneeling before the Supreme Being which is so becoming and necessary when sinners approach their Maker in prayer, is rendered in many seats impracticable, because of the large quantity of tobacco saliva, which is ejected in all directions."

"A mutual advantage," says Dr. M'Alister, "has resulted from our intercourse with the Indian. We have taught him how to debase himself below the brute, and destroy the quiet of savage life, by the use of our whiskey; and he, in gratitude for our kindness, has taught us to destroy our constitutions, and interrupt the harmony of civilized society, by the habitual use of this deadly narcotic."

"Should all other arguments fail to produce a reformation in the conduct of tobacco consumers," says Dr. Clarke, "there is one which is addressed to *good breeding* and benevolence, which, for the sake of *politeness* and *humanity*, should prevail. Consider how disagreeable *your custom* is to those who do not follow it. An atmosphere of tobacco effluvia surrounds you whithersoever you go; every article about you smells of it; your apartments, your clothes, and even your breath. Nor is there a smell in nature more disagreeable than that of stale tobacco, arising in warm exhalations from the human body, rendered still more offensive by passing through the pores, and becoming strongly impregnated with that noxious matter which was before insensibly perspired." "Some of the most disagreeable things relative to the practice, against which I have been writing, are still *behind the curtain;* and it is *there alone* where I wish every persevering smoker to seek for a certain vessel named the sp-tt-ng dish, which to the abuse of all good breeding, is frequently introduced into public company. May *they* and their *implements*, while engaged in this abominable work, be ever kept *out of sight*."

King James finishes his "counterblast to tobacco" as follows, "A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and

in the black stinking fume thereof, nearest resembling the horrible stygian smoke of the pit that is bottomless." Who has not sometimes seen females about their domestic concerns, with a pinch between their fingers, and a fine large drop suspended from the nose, just ready to fall and mingle with the food of the family?

Another serious evil resulting from the use of tobacco is the *expense*, and this cannot surely be regarded as of minor consideration in this age of *retrenchment*. And it will be found upon investigation, to be much more expensive than is generally supposed. It may at least be ranked among "the little foxes that destroy the vines," and among the little streams that exhaust and dry up the fountain of wealth. It is probable that not less than ten millions of dollars are expended annually by the inhabitants of the United States for the useless article of tobacco. The expense to individuals will probably vary from one to fifty dollars, according to the quantity and the mode of using it. The most expensive mode is smoking, especially if cigars are used, and no doubt many individuals expend not less than fifty dollars annually in this way. It is a habit that prevails extensively among the poor, and is one great cause of their poverty. There are many, who are subsisting upon the bounty of the public, who nevertheless must have their regular *quantum* of tobacco. This subject is worthy the attention of benevolent societies, and philanthropic individuals. No poor person should be assisted until he will abandon this worse than useless habit. "A pious clergyman," says Dr. Clarke, "lately told me, that he had a number of very poor families in his parish, immoderately attached to the use of tobacco. He plainly saw that a large proportion of their daily earnings was destroyed in this way. He warned them in private, and preached in public against it, but few of them had resolution enough to lay it aside." "The expense of one very poor family in snuff and tobacco he calculated, and found it to amount to nearly *one third part* of their yearly earnings." Suppose a family to spend twenty-five cents a week for this article, and in fifty years it would have yielded them at compound interest, between three and four thousand dollars! a handsome estate for a man to accumulate for his posterity, all of which, however, would be wasted for this article.

In estimating its tendency to poverty, we must not confine ourselves to the bare amount of money expended to procure it, but we must take into the account the cost of the necessary utensils for using it, and the *time* spent in consuming it, which will be found to exceed the article itself in expense. No habitual smoker spends less than one, and from that to six hours out of twenty-four, in fumigating his *pipe* or *cigar;* and how will he answer to his God for this *wanton waste* of time and money?

Having gone as far as the brevity of a tract will admit, (though the half has not been told,) in enumerating the evils resulting from the habitual use of tobacco, I now feel desirous of addressing myself to a few particular characters. And

1. *Physicians.*—You, gentlemen, are placed as the guardians of the public health, and you are bound by the most solemn obligations, to counsel the people against the use of any thing that has a deleterious influence upon their health and constitution; and that too by *example*, as well as by precept. There is no person in the community, whose example in any thing relating to the public health, exerts so great an influence as that of the physician. If the people see him habitually using tobacco, they will naturally infer that it cannot greatly harm themselves, whatever he may *say* to the contrary. I have known some physicians who have written admirably against the use of tobacco, who are nevertheless in the daily habit of using it themselves. But what influence can a man expect his principles to exert upon others, if they exert none upon himself? and the *example* of these very persons is often brought by the votaries of tobacco, to rebut all that can be said against the use of it. Now the *real* friends of reform, have to request of all *such* gentlemen, that they will either recant what they have written upon the subject, or else be consistent and let their *practice* correspond with their *avowed principles.*

2. *Preachers of the Gospel.*—You too are placed as the guardians of the public morals: you are set as watchmen on the towers of Zion, to warn the people on the approach of evil. The use of tobacco has been shown to have a deleterious moral influence upon the community. How, then, can your skirts be free from their blood, if you not only do not warn them against this

evil, but actually encourage them in it by your *example*. "Its powers are felt," says Dr. M'Alister, "and its fascinations acknowledged by all the intermediate grades of society, from the sot who wallows in the mire of your streets, to the *clergyman* who stands forth a *pattern* of *moral excellence*, and who ministers at the altar of his God." "What reception may we suppose would the *Apostles* have met with," says Dr. Rush, "had they carried into the cities and houses to which they were sent, *snuff-boxes*, *pipes*, *cigars*, and *bundles of cut*, or *rolls of hog* or *pigtail tobacco?* Such a *costly* and *offensive* apparatus for gratifying their appetites, would have furnished solid objections to their persons and doctrines, and would have been a just cause for the clamours and contempt which were excited against them." Says Dr. Clarke, "Are not many led into this practice of smoking by their *pastors?* I am sorry to have it to say, that this idle, disgraceful custom prevails much at present among ministers of most denominations. Can such persons preach against needless self-indulgence, destruction of time, or waste of money? These men greatly injure their own usefulness; they *smoke away* their ministerial importance in the families where they occasionally visit: the very children and maid servants pass their jokes upon the *piping parson:* and should they unluckily succeed in bringing over the uninfected to *their* vile custom, the evil is doubled. I have known serious misunderstandings produced in certain families where the example of the *idle parson* has influenced a husband or wife, against the consent of the other, to adopt the use of the pipe or the snuff-box."

3. *Professors of religion.*—You too are interested in this subject. You are bound by your profession to deny yourselves of all superfluities, and especially of all habits, which tend to corrupt the morals of the community: and such is the use of tobacco, therefore you are bound to give it up, and let the weight of your *example* go to suppress it. "I still most cordially recommend its perusal, (says Dr. Hamilton, speaking of Dr. Clarke's treatise,) to all the consumers of that herb, more especially to the *professors* of *religion;* and above all to the preachers of the Gospel." "The Methodists," says Dr. Rush, "forbade the use of tobacco in the infancy of their

society. The prohibition discovered a high and just sense of the self denial, decency, and universal civility, which were required by the Gospel."* But the Methodists are not the first who prohibited the use of it. Pope *Urban* VIII made a bull to excommunicate all those who took tobacco in the churches. And the emperors of Russia, Turkey, and Persia, prohibited the use of it in their respective kingdoms, under the severest penalties.

4. And finally I would address myself to those who have not yet acquired the habit of using tobacco. To such I would say, Stand fast in the liberty wherewith you are now free. Why should you voluntarily submit yourselves to become *slaves* to a habit, that will tyrannize over you and lead you captive at its will? Why should you needlessly acquire so disagreeable a habit, without the most distant prospect of advantage from it? Dr. Franklin, a few months before his death, declared to one of his friends, that he had never used tobacco in any way in the course of his long life, and that he was disposed to believe there was not much advantage to be derived from it, for that he had never met with a man who used it, who advised him to follow his example.

Why should you voluntarily acquire a habit that will subject you to such extreme uneasiness and distress, if you should ever be placed in circumstances where you could not gratify it? A friend of mine once informed me, that he never suffered so much in his life, as from the privation of tobacco in a long voyage across the Atlantic. Col. Burr observes, that the greatest complaints, dissatisfaction, and suffering, that he heard from the soldiers who accompanied Gen. Arnold in his march from Boston to Quebec, through the wilderness, in the year 1775, were from the want of tobacco. This was the more remarkable, as they were so destitute of provisions as to be obliged to kill and eat their dogs. The Persians are said to expatriate themselves, that they may enjoy the use of tobacco in a foreign country, when prohibited it in their own. All who have been in the habit of visiting prisons, &c, cannot but have observed, that the first and

* The use of this article was prohibited in the early discipline of the Methodist Episcopal Church, and it is much to be regretted that the article was ever expunged. I suspect there must have been a majority of *smoking* preachers in the general conference that did it.

only request of the prisoners has been, "Give me some tobacco." All the above goes to prove the strong influence this habit exerts upon the individual, and the great distress the privation of it occasions him.

Finally, why should you acquire a habit that will waste your property, injure your health, impair your morals, and perhaps be the cause of destroying soul and body, for time and eternity? Many first acquire the habit out of complaisancy to others, who press them to partake with them. When you are thus invited, think of the conduct of *Omiah*, a native of *Otaheite:* when a noble lord presented him his golden snuff-box, and invited him to take some, the innocent savage bluntly replied, "I thank you, my lord, my nose is not hungry." And on higher authority, I would say, "Handle not, touch not, *taste* not, the *unclean* thing."

SELF DENIAL.

As all those who have become attached to the use of tobacco, must greatly deny themselves if they ever relinquish its use, the following remarks from Mr. Wesley's sermon on *self denial*, are subjoined.

"But what is self denial? Wherein are we to deny ourselves? And whence does the necessity of this arise? I answer, The will of God is the supreme, unalterable rule for every intelligent creature: equally binding every angel in heaven, and every man upon earth. Nor can it be otherwise: this is the natural, necessary result of the relation between creatures and their Creator. But if the will of God be our one rule of action, in every thing, great and small, it follows by undeniable consequence, that we are not to do our own will in any thing. Here, therefore, we see at once the nature, with the ground and reason of self denial. We see the nature of self denial: it is the denying or refusing to follow our own will, from the conviction, that the will of God is the only rule of action to us. And we see the reason thereof, because we are creatures; because 'it is he that hath made us, and not we ourselves.'

"This reason for self denial must hold, even with regard to the angels of God in heaven; and with regard

to man, innocent and holy, as he came out of the hand of his Creator. But a farther reason for it arises from the condition, wherein all men are since the fall. We are all now 'shapen in wickedness, and in sin did our mother conceive us.' Our nature is altogether corrupt, in every power and faculty. And our will, depraved equally with the rest, is wholly bent to indulge our natural corruption.—On the other hand, it is the will of God, that we resist and counteract that corruption, not at some times, or in some things only, but at all times, and in all things. Here, therefore, is a farther ground for constant and universal self denial.

"To illustrate this a little farther. The will of God is a path leading straight to God. The will of man, which once ran parallel with it, is now another path, not only different from it, but in our present state, directly contrary to it. It leads from God: if, therefore, we walk in the one, we must necessarily quit the other. We cannot walk in both. Indeed a man 'of faint heart and feeble hands *may* go in two ways,' one after the other. But he cannot walk in two ways at the same time: he cannot, at one and the same time, follow his own will, and follow the will of God: he must choose the one or the other; denying God's will, to follow his own, or denying himself, to follow the will of God.

"Now, it is undoubtedly pleasing for the time, to follow our own will, by indulging, in any instance that offers, the corruption of our nature.—But by following it in any thing, we so far strengthen the perverseness of our will; and by indulging it, we continually increase the corruption of our nature. So by the food which is agreeable to the palate, we often increase a bodily disease. It gratifies the taste: but inflames the disorder. It brings pleasure; but it also brings death.

"On the whole then, to deny ourselves is, to deny our own will, where it does not fall in with the will of God, and that, however pleasing it may be. It is, to deny ourselves any pleasure which does not spring from, and lead to God: that is, in effect, to refuse going out of our way, though into a pleasant, flowery path; to refuse what we know to be deadly poison, though agreeable to the taste.

"And every one that would follow Christ, that would

be his real disciple, must not only 'deny himself, but take up his cross' also. A cross is, any thing contrary to our will, any thing displeasing to our nature.—So that taking up our cross goes a little farther than denying ourselves; it rises a little higher, and is a more difficult task to flesh and blood; it being more easy to forego pleasure than to endure pain.

"Now in 'running the race which is set before us,' according to the will of God, there is often a cross lying in the way; that is, something which is not only not joyous, but grievous, something which is contrary to our will, which is displeasing to our nature. What then is to be done? The choice is plain: either we must 'take up our cross,' or we must turn aside from the way of God, 'from the holy commandment delivered to us;' if we do not stop altogether, or turn back to everlasting perdition.

"In order to the healing of that corruption, that evil disease, which every man brings with him into the world, it is often needful to pluck out, as it were, a right eye, to cut off a right hand; so painful is either the thing itself, which must be done, or the only means of doing it: the parting, suppose, with a foolish desire, with an inordinate affection: or a separation from the object of it, without which it can never be extinguished. In the former kind, the tearing away such a desire or affection, when it is deeply rooted in the soul, is often like the piercing of a sword, yea, like 'the dividing asunder of the soul and spirit, the joints and marrow.' The Lord then 'sits upon the soul, as a refiner's fire,' to burn up all the dross thereof. And this is a cross indeed: it is essentially painful: it must be so, in the very nature of the thing. The soul cannot be thus torn asunder, it cannot pass through the fire without pain."

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ADDRESS

ON THE

EFFECTS OF INTEMPERANCE

ON THE

INTELLECTUAL, MORAL, AND PHYSICAL

POWERS.

ORIGINALLY DELIVERED BEFORE THE WASHINGTON CITY TEMPERANCE SOCIETY,

BY THOMAS SEWALL, M. D.

Professor of Anatomy and Physiology in the Columbian College.

We are convened, my fellow citizens, to attend the first anniversary of a Society for the promotion of Temperance; an institution which, in accordance with the spirit of the times, has been established through our land by the almost united voice of the nation, and this for the suppression of one of the most alarming evils that ever infested human society; a vice, too, so odious in its nature, so injurious in its consequences, and attended with so many circumstances of suffering, mortification and disgrace, that it seems difficult to understand how it should ever have become a prevalent evil among mankind; and more especially how it should have come down to us from the early periods of society, gaining strength, and power, and influence, in its descent. That such is the fact, requires no proof. Its devastating effects are but too obvious. In these latter times, more especially, it has swept over our land with the rapidity and power of a tempest, bearing down every thing in its course. Not content with rioting in the haunts of ignorance and vice, it has passed through our consecrated groves, has entered our most sacred enclosures: and oh! how many men of genius and of letters have fallen before it! how many lofty intellects have been shattered and laid in ruins by its power! how many a warm and philanthropic heart has been chilled by its icy touch! It has left no retreat unvisited; it has alike invaded our public and private assemblies, our political and social circles, our courts of justice, and halls of legislation. It has stalked within the very walls of our capitol, and there left the stain of its polluting touch on our national glory. It has leaped over the pale of the church, and even reached up its sacrilegious arm to the pulpit and dragged down some of its richest ornaments. It has revelled equally on the spoils of the palace and the cottage, and has seized its vic-

tims, with an unsparing grasp, from every class of society; the private citizen and the public functionary, the high and the low, the rich and the poor, the enlightened and the ignorant: and where is there a family among us so happy as not to have wept over some of its members, who have fallen by the hand of this ruthless destroyer?

As a nation, intemperance has corrupted our morals, impaired our intellect, and enfeebled our physical strength. Indeed, in whatever light we view it, whether as an individual, a social, or national evil, as affecting our personal independence and happiness, our national wealth and industry; as reducing our power of naval and military defence, as enfeebling the intellectual energies of the nation, and undermining the health of our fellow citizens; as sinking the patriotism and valour of the nation, as increasing paupers, poverty, and taxation, as sapping the foundation of our moral and religious institutions, or as introducing disorder, distress and ruin into families and society; it calls to us, in a voice of thunder, to awake from our slumbers, to seize every weapon, and wield every power which God and nature have placed within our reach, to protect ourselves and our fellow citizens from its ravages.

But the occasion will not permit me to dwell on the general effects of intemperance, nor to trace the history of its causes. I shall, therefore, confine myself more particularly to a consideration of its influence on the individual; its effects on the moral, intellectual and physical constitution of man—not the primary effect of ardent spirit as displayed in a fit of intoxication; it is the more insidious, permanent and fatal effects of intemperance, as exemplified in the case of the habitual dram-drinker, to which I wish to call your attention.

I. The effects of ardent spirit on the *moral powers.* It is perhaps difficult to determine in what way intemperance first manifests its influence on the moral powers, so variously does it affect different individuals. Were I to speak from my own observation, I should say that it first appears in an alienation of those kind and tender sympathies which bind a man to his family and friends; those lively sensibilities which enable him to participate in the joys and sorrows of those around him. "The social affections lose their fulness and tenderness, the conscience its power, the heart its sensibility, all that was once lovely, and that rendered him the joy and the idol of his friends, retires," and leaves him to the dominion of the appetites and passions of the brute. "Religious enjoyment, if he ever possessed any, declines as the emotions excited by ardent spirit arise." He loses, by degrees, his regard to truth and to the fulfilment of his engagements—he forgets the Sabbath and the house of worship,

and lounges upon his bed, or lingers at the tavern. He lays aside his Bible—his family devotion is not heard, and his closet no longer listens to the silent whispers of prayer. He at length becomes irritable, peevish, and profane; and is finally lost to every thing that respects decorum in appearance, or virtue in principle; and it is lamentable to mark the steps of that process by which the virtuous and elevated man sinks to ruin.

II. Its effects on the *intellectual powers*. Here the influence of intemperance is marked and decisive. The inebriate first loses his vivacity and natural acuteness of perception. His judgment becomes clouded and impaired in its strength, the memory also enfeebled and sometimes quite obliterated. The mind is wandering and vacant, and incapable of intense or steady application to any one subject. This state is usually accompanied by an unmeaning stare or fixedness of countenance quite peculiar to the drunkard. The imagination and the will, if not enfeebled, acquire a morbid sensibility, from which they are thrown into a state of violent excitement from the slightest causes: hence the inebriate sheds floods of tears over the pictures of his own fancy. I have often seen him, and especially on his recovery from a fit of intoxication, weep and laugh alternately over the same scene. The will, too, acquires an omnipotent ascendency over him, and is the only monitor to which he yields obedience. The appeals of conscience, the claims of domestic happiness, of wives and children, of patriotism and of virtue, are not heard.

The different powers of the mind having thus lost their natural relation to each other, the healthy balance being destroyed, the intellect is no longer fit for intense application, or successful effort; and although the inebriate may, and sometimes does, astonish, by the wildness of his fancy and the poignancy of his wit, yet in nine cases out of ten he fails, and there is never any confidence to be reposed in him. There have been a few who, from peculiarity of constitution, or some other cause, have continued to perform intellectual labour for many years, while slaves to ardent spirits; but in no instance has the vigour of the intellect or its ability to labour been increased by indulgence; and where there is one who has been able to struggle on under the habits of intemperance, there are thousands who have perished in the experiment, and some among the most powerful minds that the world ever produced. On the other hand, we shall find, by looking over the biography of the great men of every age, that those who have possessed the clearest and most powerful minds, neither drank spirits nor indulged in the pleasures of the table. Sir Isaac Newton, John Locke, Dr. Franklin, John Wesley, Sir William Jones, John Fletcher,

and President Edwards, furnish a striking illustration of this truth. One of the secrets by which these men produced such astonishing results, were enabled to perform so much intellectual labour, and of so high a grade, and to arrive at old age in the enjoyment of health, was a rigid course of abstinence. But I hasten to consider more particularly,

III. Its effects on the *physical powers*. In view of this part of the subject, the attention of the critical observer is arrested by a series of circumstances, alike disgusting and melancholy.

1. The *odor of the breath* of the drunkard furnishes the earliest indication by which the habitual use of ardent spirit becomes known. This is occasioned by the exhalation of the alcoholic principle from the bronchial vessels and air-cells of the lungs; not of pure spirit, as taken into the stomach, but of spirit which has been absorbed, has mingled with the blood, and has been subjected to the action of the different organs of the body; and not containing any principle which contributes to the nourishment or renovation of the system, is cast out with the other excretions, as poisonous and hurtful: and this peculiar odor does not arise from the accidental or occasional use of spirit; it marks only the habitual dram-drinker—the one who indulges daily in his potation; and although its density varies in some degree with the kind of spirit consumed, the habits and constitution of the individual, yet it bears generally a close relation to the degree of intemperance. These observations are confirmed by some experiments made on living animals by the celebrated French physiologist, Magendie. He ascertained that diluted alcohol, a solution of camphor, and some other odorous substances, when subjected to the absorbing power of the veins, are taken up by them, and after mingling with the blood, pass off by the pulmonary exhalants. Even phosphorus injected into the crural vein of a dog, he found to pass off in a few moments from the nostrils of the animal in a dense white vapour, which he ascertained to be phosphoric acid. Cases have occurred in which the breath of the drunkard has become so highly charged with alcohol as to render it actually inflammable by the touch of a taper. One individual in particular is mentioned, who often amused his comrades by passing his breath through a small tube, and setting it on fire as it issued from it. It appears, also, that this has been the source of that combustion of the body of the drunkard which has been denominated spontaneous; many well authenticated cases of which are on record.

2. The perspirable matter which passes off from the skin becomes charged with the odor of alcohol in the drunkard, and is so far changed in some cases as to furnish evidence

of the kind of spirit drank. I have met with two instances, says Dr. McNish, the one in a claret, and the other in a port drinker; in which the moisture that exhaled from their bodies had a ruddy complexion, similar to the wine on which they had committed their debauch.

3. The *whole system* soon bears marks of debility and decay. The voluntary muscles lose their power, and cease to act under the control of the will; and hence all the movements become awkward, exhibiting the appearance of stiffness in the joints. The positions of the body, also, are tottering and infirm, and the step loses its elasticity and vigor. The muscles, and especially those of the face and lips, are often affected with a convulsive twitching, which produces the involuntary winking of the eye, and quivering of the lip, so characteristic of the intemperate. Indeed, all the motions seem unnatural and forced, as if restrained by some power within. The extremities are at length seized with a tremor, which is more strongly marked after recovery from a fit of intoxication. The lips lose their significant expression, and become sensual—the complexion assumes a sickly leaden hue, or is changed to an unhealthy, fiery redness, and is covered with red streaks and blotches. The eye becomes watery, tender, and inflamed, and loses its intelligence and its fire. These symptoms, together with a certain œdematous appearance about the eye, bloating of the whole body, with a dry, feverish skin, seldom fail to mark the habitual dram-drinker; and they go on increasing and increasing, till the intelligence and dignity of the man is lost in the tameness and sensuality of the brute.

But these effects, which are external and obvious, are only the "signals which nature holds out, and waves in token of internal distress;" for all the time the inebriate has been pouring down his daily draught and making merry over the cup, morbid changes have been going on within; and though these are unseen, and it may be unsuspected, they are fatal, irretrievable. A few of the most important of these changes I shall now describe:

4. The *stomach* and its functions. This is the great organ of digestion. It is the chief instrument by which food is prepared to nourish, sustain and renovate the different tissues of the body, to carry on the various functions, and to supply the waste which continually takes place in the system. It is not strange, therefore, that the habitual application to the organ of any agent, calculated to derange its functions, or change its organization, should be followed by symptoms so various and extensive, and by consequences so fatal. The use of ardent spirit produces both these effects; it deranges the functions of the stomach, and if persisted in, seldom fails to change its organic structure.

The inebriate first loses his appetite, and becomes thirsty and feverish; he vomits in the morning, and is affected with spasmodic pains in the region of the stomach. He is often seized with permanent dyspepsia, and either wastes away by degrees, or dies suddenly of a fit of cramp in the stomach.

On examining the stomach after death, it is generally found irritated, and approaching a state of inflammation, with its vessels enlarged, and filled with black blood; and particularly those of the mucous coat, which gives to the internal surface of the stomach the appearance of purple or reddish streaks, resembling the livid patches seen on the face of the drunkard.

The coats of the stomach become greatly thickened and corrugated, and so firmly united as to form one inseparable mass. In this state, the walls of the organ are sometimes increased in thickness to the extent of ten or twelve lines, and are sometimes found also in a scirrhous or cancerous condition.

The following case occurred in my practice several years since: A middle-aged gentleman, of wealth and standing, had long been accustomed to mingle in the convivial circle, and though by no means a drunkard, had indulged at times in the use of his old cogniac, with an unsparing hand. He was at length seized with pain in the region of the stomach, and a vomiting of his food an hour or two after eating. In about eighteen months he died in a state of extreme emaciation.

On opening the body after death, the walls of the whole of the right extremity of the stomach were found in a scirrhous and cancerous condition, and thickened to the extent of about two inches. The cavity of the organ was so far obliterated as scarcely to admit the passage of a probe from the left to the right extremity, and the opening which remained was so unequal and irregular as to render it evident that but little of the nourishment he had received could have passed the lower orifice of the stomach for many months.

I have never dissected the stomach of a drunkard, in which the organ did not manifest some remarkable deviation from its healthy condition. But the derangement of the stomach is not limited to the function of nutrition merely. This organ is closely united to every other organ, and to each individual tissue of the body, by its sympathetic relations. When the stomach, therefore, becomes diseased, other parts suffer with it. The functions of the brain, the heart, the lungs, and the liver, become disordered; the secretions are altered, and all the operations of the animal economy are more or less affected.

5. The *liver* and its functions. Alcohol, in every form and proportion, has long been known to exert a strong and speedy influence on this organ, when used internally. Aware of this fact, the poultry dealers of England are in the habit of mixing a quantity of spirit with the food of their fowls, in order to increase the size of the liver; so that they may be enabled to supply to the epicure a greater abundance of that part of the animal, which he regards as the most delicious.

The influence of spirit on the liver is exerted in two ways: First, the impression made upon the mucous coat of the stomach is extended to the liver by sympathy: the second mode of action is through the medium of the circulation, and by the immediate action of the alcoholic principle on the liver itself, as it passes through the organ, mingling with the blood. In whichsoever of these ways it operates, its first effect is to increase the action of the liver, and sometimes to such a degree as to produce inflammation. Its secretion becomes changed from a bright yellow to a green or black, and from a thin fluid to a substance resembling tar in its consistence. There soon follows also an enlargement of the liver and a change in its organic structure. I have met with several cases in which the liver has become enlarged from intemperance, so as to occupy a greater part of the cavity of the abdomen, and weighing from eight to twelve pounds, when it should have weighed not more than four or five.

The liver sometimes, however, even when it manifests great morbid change in its organic structure, is rather diminished than increased in its volume. This was the case in the person of the celebrated stage actor, George Frederick Cook, who died a few years since in the city of New-York. This extraordinary man was long distinguished for the profligacy of his life, as well as for the native vigor of his mind and body. At the time of his death the body was opened by Dr. Hosack, who found that the liver did not exceed its usual dimensions, but was astonishingly hard, of a lighter colour than natural, and that its texture was so dense as to make considerabe resistance to the knife. The blood vessels, which in a healthy condition are extremely numerous and large, were in this case nearly obliterated, evincing that the regular circulation through the liver, had long since ceased; and tubercles were found throughout the whole substance of the organ.

I have met with several cases in the course of my dissections, in which the liver was found smaller than natural, shrivelled, indurated, its blood vessels diminished in size and number, with the whole of its internal structure more or less changed. In consequence of these morbid changes

in the liver, other organs become affected, as the spleen, the pancreas, &c, either by sympathy or in consequnce of their dependence on the healthy functions of the liver for the due performance of their own.

6. Of *the brain* and its functions. Inflammation and engorgement of this organ are frequent consequences of intemperance, and may take place during a debauch—or may arise some time after, during the stage of debility, from a loss of the healthy balance of action between the different parts of the system. This inflammation is sometimes acute, is marked by furious delirium, and terminates fatally in the course of a few days, and sometimes a few hours. At other times it assumes a chronic form, continues much longer, and then frequently results in an effusion of serum, or an extravasation of blood, and the patient dies in a state of insensibility, with all the symptoms of compressed brain. Sometimes the system becomes so saturated with ardent spirit, that there is good reason to believe, the effusions which take place in the cavities of the brain, and elsewhere, are composed, in part at least, of the alcoholic principle. The following case occurred, not long since, in England, and is attested by unquestionable authority.

A man was taken up dead in the streets of London, soon after having drank a quart of gin, on a wager. He was carried to the Westminster Hospital, and there dissected. "In the ventricles of the brain was found a considerable quantity of limpid fluid, distinctly impregnated with gin, both to the sense of smell and taste, and even to the test of inflammability. The liquid appeared to the senses of the examining students, as strong as one third gin, and two thirds water."

Dr. Armstrong, who has enjoyed very ample opportunity of investigating this subject, speaks of the chronic inflammation of the brain and its membranes, as frequently proceeding from the free use of strong liquors.

It is a fact familiar to every anatomist, that alcohol, even when greatly diluted, has, by its action on the brain after death, the effect of hardening it, as well as most of the tissues of the body which contain albumen, and it is common to immerse the brain in ardent spirit for a few days, in order to render it the firmer for dissection.

On examining the brain after death of such as have long been accustomed to the free use of ardent spirit, it is said the organ is generally found harder than in temperate persons. It has no longer that delicate and elastic texture. Its arteries become diminished in size, and lose their transparency, while the veins and sinuses are greatly distended and irregularly enlarged.

This statement is confirmed by my own dissections, and

they seem also to be in full accordance with all the intellectual and physical phenomena displayed in the drunkard, while living.

7. *The heart* and its functions. It has generally been supposed, that the heart is less frequently affected by intemperance, than most of the other great vital organs; but, from the history of the cases which have come under my own observation, I am convinced that it seldom escapes disease under the habitual use of ardent spirit. And why should it, since it is thrown almost perpetually into a state of unnatural exertion, the very effect produced by the violent agitation of the passions, the influence of which upon this organ is found so injurious?

The following case came under my notice, a few winters since. A large athletic man, long accustomed to the use of ardent spirit, on drinking a glass of raw whiskey, dropped instantly dead. On carefully dissecting the body, no adequate cause of the sudden cessation of life could be found in any part, except the heart. This organ was free from blood, was hard and firmly contracted, as if affected by spasm. I am convinced that many of those cases of sudden death which take place with intemperate persons, are the result of a spasmodic action of the heart, from sympathy with the stomach, or some other part of the system. The use of ardent spirit, no doubt, promotes also the ossification of the valves of the heart, as well as the development of other organic affections.

8. *The lungs* and their functions. Respiration in the inebriate is generally oppressed and laborious, and especially after eating or violent exercise; and he is teased with a cough, attended with copious expectoration, and especially after his recovery from a fit of intoxication; and these symptoms go on increasing, and unless arrested in their progress, terminate in consumption.

This affection of the lungs is produced in two ways; first, by the immediate action of the alcoholic principle upon the highly sensible membrane which lines the trachea, bronchial vessels, and air-cells of the lungs, as poured out by the exhalants; and second, by the sympathy which is called into action between the lungs and other organs already in a state of disease, and more especially that of the stomach and liver.

I have met with many cases, in the course of my practice, of cough and difficult breathing, which could be relieved only by regulating the functions of the stomach, and which soon yielded, on the patient ceasing to irritate this organ with ardent spirit. I have found the liver still more frequently the source of this affection; and on restoring the organ to its healthy condition, by laying aside the use of ardent spirit, all the pulmonary symptoms have subsided.

On examining the lungs of the drunkard after death, they are frequently found adhering to the walls of the chest; hepatized, or affected with tubercles.

But time would fail me, were I to attempt an account of half the pathology of drunkenness. *Dyspepsia, jaundice, emaciation, corpulence, dropsy, ulcers, rheumatism, gout, tremors, palpitation, hysteria, epilepsy, palsy, lethargy, apoplexy, melancholy, madness, delirium-tremens, and premature old age,* compose but a small part of the catalogue of diseases produced by ardent spirit. Indeed, there is scarcely a morbid affection to which the human body is liable, that has not, in one way or another, been produced by it; there is not a disease but it has aggravated, nor a predisposition to disease, which it has not called into action; and although its effects are in some degree modified by age and temperament, by habit and occupation, by climate and season of the year, and even by the intoxicating agent itself; yet, the general and ultimate consequences are the same.

But I pass on to notice one state of the system, produced by ardent spirit, too important and interesting to leave unexamined. It is that *predisposition to disease and death* which so strongly characterizes the drunkard in every situation of life.

It is unquestionably true, that many of the surrounding objects in nature are constantly tending to man's destruction. The excess of heat and cold, humidity and dryness, noxious exhalations from the earth, the floating atoms in the atmosphere, the poisonous vapors from decomposed animal and vegetable matter, with many other invisible agents, are exerting their deadly influence; and were it not that every part of his system is endowed with a self-preserving power, a principle of excitability, or in other words, a vital principle, the operations of the economy would cease, and a dissolution of his organic structure take place. But this principle being implanted in the system, reäction takes place, and thereby a vigorous contest is maintained with the warring elements without, as well as with the principle of decay within.

It is thus that man is enabled to endure, from year to year, the toils and fatigues of life, the variations of heat and cold, and the vicissitudes of the seasons—that he is enabled to traverse every region of the globe, and to live with almost equal ease under the equator and in the frozen regions of the north. It is by this power that all his functions are performed, from the commencement to the close of life.

The principle of excitability exists in the highest degree in the infant, and diminishes at every succeeding period of life; and if man is not cut down by disease or violence, he struggles on, and finally dies a natural death; a death oc-

casioned by the exhaustion of the principle of excitability. In order to prevent the too rapid exhaustion of this principle, nature has especially provided for its restoration by establishing a period of sleep. After being awake for sixteen or eighteen hours, a sensation of fatigue ensues, and all the functions are performed with diminished precision and energy. Locomotion becomes feeble and tottering, the voice harsh, the intellect obtuse and powerless, and all the senses blunted. In this state the individual anxiously retires from the light and from the noise and bustle of business, seeks that position which requires the least effort to sustain it, and abandons himself to rest. The will ceases to act, and he loses in succession all the senses; the muscles unbend themselves and permit the limbs to fall into the most easy and natural position; digestion, respiration, circulation, secretion, and the other functions, go on with diminished power and activity; and consequently the wasted excitability is gradually restored. After a repose of six or eight hours, this principle becomes accumulated to its full measure, and the individual awakes and finds his system invigorated and refreshed. His muscular power is augmented, his senses are acute and discriminating, his intellect active and eager for labor, and all his functions move on with renewed energy. But if the stomach be oppressed by food, or the system excited by stimulating drinks, the sleep, though it may be profound, is never tranquil and refreshing.

The system being raised to a state of feverish excitement, and its healthy balance disturbed, its exhausted excitability is not restored. The individual awakes, but finds himself fatigued rather than invigorated. His muscles are relaxed, his senses obtuse, his intellect impaired, and his whole system disordered; and it is not till he is again under the influence of food and stimulus that he is fit for the occupations of life. And thus he loses the benefits of this wise provision of repose designed for his own preservation.

Nothing, probably, tends more powerfully to produce premature old age than disturbed and unrefreshing sleep.

It is also true that artificial stimulus, in whatever way applied, tends constantly to exhaust the principle of excitability of the system, and this in proportion to its intensity and the freedom with which it is applied.

But there is still another principle on which the use of ardent spirit predisposes the drunkard to disease and death. It acts on the blood, impairs its vitality, deprives it of its red colour, and thereby renders it unfit to stimulate the heart, and other organs through which it circulates; unfit, also, to supply the materials for the different secretions, and to renovate the different tissues of the body, as well as to sustain the energy of the brain; offices which it can per-

form only while it retains the vermilion color, and other arterial properties. The blood of the drunkard is several shades darker in its colour than that of temperate persons, and also coagulates less readily and firmly, and is loaded with serum; appearances which indicate that it has exchanged its arterial properties for those of the venous blood. This is the cause of the livid complexion of the inebriate, which so strongly marks him in the advanced stage of intemperance. Hence, too, all the functions of his body are sluggish, irregular, and the whole system loses its tone and its energy. If ardent spirit, when taken into the system, exhausts the vital principle of the solids, it destroys the vital principle of the blood also; and if taken in large quantities, produces sudden death; in which case the blood, as in death produced by lightning, by opium, or by violent and long continued exertion, does not coagulate.

The principles laid down are plain, and of easy application to the case before us.

The inebriate having, by the habitual use of ardent spirit, exhausted to a greater or lesser extent the principle of excitability in the solids, the power of reaction; and the blood having become incapable of performing its offices also, he is alike predisposed to every disease, and rendered liable to the inroads of every invading foe. So far, therefore, from protecting the system against disease, intemperance ever constitutes one of its strongest predisposing causes.

Superadded to this, whenever disease does lay its grasp upon the drunkard, the powers of life being already enfeebled by the stimulus of ardent spirit, he unexpectedly sinks in the contest, and but too frequently to the mortification of his physician, and the surprise and grief of his friends. Indeed, inebriation so enfeebles the powers of life, so modifies the character of disease, and so changes the operation of medical agents, that unless the young physician has studied thoroughly the constitution of the drunkard, he has but partially learned his profession, and is not fit for a practitioner of the present age.

These are the true reasons why the drunkard dies so easily, and from such slight causes.

A sudden cold, a pleurisy, a fever, a fractured limb, or a slight wound of the skin, is often more than his shattered powers can endure. Even a little excess of exertion, an exposure to heat or cold, a hearty repast, or a glass of cold water, not unfrequently extinguishes the small remains of the vital principle.

In the season that has just closed upon us, we have had a melancholy exhibition of the effects of intemperance in the tragical death of some dozens of our fellow citizens; and had the extreme heat which prevailed for several days con-

tinued for as many weeks, we should hardly have had a confirmed drunkard left among us.

Many of those deaths which came under my notice seemed almost spontaneous, and some of them took place in less than one hour from the first symptoms of indisposition. Some died apparently from a slight excess of fatigue, some from a few hours' exposure to the sun, and some from a small draught of cold water; causes quite inadequate to the production of such effects in temperate persons.

Thus, fellow citizens, I have endeavoured to delineate the effects of ardent spirit upon man, and more especially to portray its influence on his moral, intellectual, and physical powers. And now let me mention a few things which must be done in order that the evil may be eradicated.

1. Let us keep in view the objects of this society, and the obligation imposed on us, *to use all proper measures to discourage the use of ardent spirit in the social circle, at public meetings, on the farm, in the mechanic shop, and in all other places.* It is not a mere matter of formality that we have put our names to this society's constitution; we have pledged ourselves to be bold, active, and persevering in the cause; to proclaim the dangers of intemperance to our fellow citizens, and to do what we can to arrest its progress.

In view of these objects and of this pledge, then, let us, if indeed we have not already done it, banish ardent spirit from our houses at once, and for ever, and then we can act with decision and energy, and speak in a tone of authority, and our voice will be heard, if precept be sanctioned by example.

2. Let us use our utmost endeavours to lessen the number, and, if possible, utterly exterminate from among us those establishments which are the chief agents in propagating the evils of intemperance. I refer to those shops which are licensed for retailing ardent spirit. Here is the source of the evil. These are the agents that are sowing among us the seeds of vice, and poverty, and wretchedness.

How preposterous! that an enlightened community, professing the highest regard for morality and religion, making laws for the suppression and punishment of vice, and the promotion of virtue and good order, instituting societies to encourage industry, enlighten the ignorant, reclaim the vicious, bring back the wanderer, protect the orphan, feed the hungry, clothe the naked, bind up the broken hearted, and restore domestic peace, should, at the same time, create and foster those very means that carry idleness, and ignorance, and vice, and nakedness, and starvation, and discord, into all ranks of society; that make widows and orphans, that sow the seeds of disease and death among us; that strike, indeed, at the foundation of all that is good and great.

You create paupers, and lodge them in your almshouse —orphans, and give them a residence in your asylum—convicts, and send them to the penitentiary. You seduce men to crime, and then arraign them at the bar of justice—immure them in prison. With one hand you thrust the dagger to the heart—with the other attempt to assuage the pain it causes.

We all remember to have heard, from the lips of our parents, the narration of the fact, that in the early history of our country the tomahawk and scalping knife were put into the hands of our savage neighbours, by our enemies at war, and that a bounty was awarded for the depredations they committed on the lives of our defenceless fellow citizens. Our feelings were shocked at the recital, and a prejudice was created, as well to these poor wandering savages, as to the nation that prompted them to the work, which neither time nor education has eradicated. Yet, as merciless and as savage as this practice may appear to us, it was Christian, it was humane, compared with ours: theirs sought only the life-blood, and that of their enemies; ours seeks the blood of souls, and that of our own citizens, and friends, and neighbours. Their avarice was satiated with a few inches of the scalp, and the death inflicted was often a sudden and easy one; ours produces a death that lingers; and not content with the lives of our fellow citizens, it rifles their pockets. It revels in rapine and robbery; it sacks whole towns and villages; it lays waste fields and vineyards; it riots on domestic peace, and virtue, and happiness; it sets at variance the husband and the wife; it causes the parent to forsake the child, and the child to curse the parent; it tears asunder the strongest bonds of society; it severs the tenderest ties of nature.

And who is the author of all this?—and where lies the responsibility? I appeal to my fellow citizens!

Are not we the authors?—does not the responsibility rest upon us?—is it not so?

The power emanates from us; we delegate it to the constituted authorities, and we say to them, Go on, "cast firebrands, arrows, and death;" and let the blood of those that perish "be on us and on our children." We put the tomahawk and scalping knife into the hands of our neighbours, and award to them a bounty. We do more—we share the plunder. Let us arouse, my fellow citizens, from our insensibility, and redeem our character for consistency, humanity, and benevolence.

3. Let us not confine our views or limit our operations to the narrow boundaries of our own city or district. Intemperance is a common enemy. It exists every where, and every where is pursuing its victims to destruction; while,

therefore, we are actively engaged upon the subject in our own city, let us endeavour to do something elsewhere; and much may be done by spreading through our country correct information on the subject of intemperance. To this end, every newspaper and every press should be put in requisition. Circulate through the various avenues suitable tracts, essays, and other documents, setting forth the causes of intemperance, its evils, and its remedy, together with an account of the cheering progress now making to eradicate it.

Do this, and you will find thousands starting up in different parts of the country, to lend their influence, and give their money in support of your cause; individuals who have hitherto been unconscious of the extent and magnitude of the evil of intemperance; you will find some who have been slumbering upon the very precipice of ruin, rallying round your standard. Indeed we have all been insensible, till the voice of alarm was sounded, and the facts were set in array before us.

4. Appeal to the medical profession of the country, and ask them to correct the false idea which so extensively, I may say almost universally prevails, viz. that ardent spirit is sometimes necessary in the treatment of disease. This opinion has slain its thousands and its tens of thousands, and multitudes of dram drinkers daily shelter themselves under its delusive mask. One takes a little to raise his desponding spirits, or to drown his sorrow; another to sharpen his appetite or relieve his dyspepsia; one to ease his gouty pains, another to supple his stiffened limbs or calm his quivering muscles. One drinks to overcome the heat, another to ward off the cold; and all this as a medicine. Appeal, then, to the medical profession, and they will tell you, every independent, honest, sober, intelligent member of it will tell you, that there is no case in which ardent spirit is indispensable, and for which there is not an adequate substitute. And it is time the profession should have an opportunity to exonerate itself from the charge under which it has long rested, *of making drunkards*. But I entreat my professional brethren not to be content with giving a mere assent to this truth. You hold a station in society which gives you a commanding influence on this subject; and if you will but raise your voice and speak out boldly, you may exert an agency in this matter which will bring down the blessings of unborn millions upon your memory.

5. Call upon the different Christian denominations of the country to introduce an article into their church polity, prohibiting the use, the commerce and manufacture of ardent spirit among the members of their communion. Let this be done, and there will be less occasion than we now have, to weep over apostate professors of religion.

It is disgraceful to any Church, that its members should be concerned in the distillation, sale or use of this poisonous and demoralizing substance. It is offensive to God, and ruinous to man.

What should we say of a Christian, if such a thing could be, who should spend his life in writing and disseminating infidel books, or in propagating among his fellow citizens, libertine sentiments? What should we think of him who should spread the small pox or yellow fever among his neighbours, or sow the seeds of mania or consumption—and this for the acquisition of wealth? Yet such a one would be far less criminal, would be far more consistent, than he who manufactures or vends ardent spirit.

6. Much may be done by guarding the *rising generation* from the contagion of intemperance. It is especially with the children and youth of our land, that we may expect our efforts to be permanently useful. Let us, then, guard with peculiar vigilance the youthful mind, and with all suitable measures, impress it with such sentiments of disgust and horror of the vice of intemperance, as to cause it to shrink from its very approach. Carry the subject into our Infant and Sunday Schools, and call on the managers and teachers of those institutions, to aid you by the circulation of suitable tracts, and by such other instructions as may be deemed proper. Let the rising generation be protected but for a few years, and the present race of drunkards will have disappeared from among us, and there will be no new recruits to take their place.

7. Let intelligent and efficient agents be sent out into every portion of our country, to spread abroad information upon the subject of intemperance, to rouse up the people to a sense of their danger, and to form temperance societies; and let there be such a system of correspondence and co-operation established among these associations as will convey information to each, and impart energy and efficiency to the whole. "No great melioration of the human condition was ever achieved without the concurrent effort of numbers; and no extended and well directed association of moral influence was ever made in vain."

8. Let all who regard the virtue, the honor, and the patriotism of their country, withhold their suffrages from those candidates for office who offer ardent spirit as a bribe to secure their elevation to power. It is derogatory to the liberties of our country, that office can be obtained by such corruption—be held by such a tenure.

9. Let the ministers of the Gospel, wherever called to labour, exert their influence, by precept and example, in promoting the cause of temperance;—many of them have already stepped forth, and with a noble boldness have pro-

claimed the alarm, and have led on in the work of reformation; but many timid spirits still linger, and others seem not deeply impressed with the importance of the subject, and with the responsibility of their station. Ye venerated men, you are not only called to stand forth as our moral beacons, and be unto us burning and shining lights; but you are placed as watchmen upon our walls, to announce to us the approach of danger. It is mainly through your example and your labours that religion and virtue are so extensively disseminated through our country—that this land is not now a moral waste. You have ever exerted an important influence in society, and have held a high place in the confidence and affections of the people. You are widely spread over the country, and the scene of your personal labours will furnish you with frequent opportunities to diffuse information upon the subject of temperance, and to advance its progress. Let me then ask you, one and all, to grant us your active and hearty coöperation.

10. Appeal to the *female sex* of our country, and ask them to come to your assistance; and if they will consent to steel their hearts against the inebriate, to shut out from their society the man who visits the tippling shop, their influence will be omnipotent. And by what power, ye mothers, and wives, and daughters, shall I invoke your aid? Shall I carry you to the house of the drunkard, and point you to his weeping and broken-hearted wife, his suffering and degraded children, robed in rags, and poverty, and vice? Shall I go with you to the almshouse, the orphan asylum, and to the retreat for the insane, that your sensibility may be roused? Shall I ask you to accompany me to the penitentiary and the prison, that you may there behold the end of intemperance? Nay, shall I draw back the curtain and disclose to you the scene of the drunkard's death bed? No—I will not demand of you a task so painful: rather let me remind you that you are to become the mothers of our future heroes and statesmen, philosophers and divines, lawyers and physicians: and shall they be enfeebled in body, debauched in morals, disorded in intellect, or healthy, pure, and full of mental energy? It is for you to decide this question. You have the future destiny of our beloved country in your hands. Let me entreat you, then, for your children's sake, and your country's sake, not to ally yourselves to the drunkard, nor to put the cup to the mouth of your offspring, and thereby implant in them a craving for ardent spirit, which, once produced, is seldom eradicated.

11. Call upon all public and private associations, religious, literary, and scientific, to banish ardent spirit from their circle; call upon the agricultural, manufacturing, and commercial establishments, to withhold it from those engaged

in their employment; call upon the legislatures of the different states to coöperate by the enactment of such laws as will discourage the vending of ardent spirit, and render licenses to sell it unattainable: call upon the proper officers to banish from the army and navy that article which, of all others, is most calculated to enfeeble the physical energies, corrupt the morals, destroy the patriotism, and damp the courage of our soldiers and sailors; call upon our national legislature to impose such duties on the distillation and importation of ardent spirit as will ultimately exclude it from the list of articles of commerce, and eradicate it from our land.

Finally, call upon every sober man, woman, and child, to raise their voices, their hearts, and their hands in this sacred cause, and never hold their peace, never cease their prayers, never stay their exertions, till intemperance shall be banished from our land and from the world.

EXTRACT FROM ANOTHER AUTHOR.

After the canon of Scripture had been for some time closed, the art of distillation was invented; I suspect we do not know when or by whom. The invention has been ascribed in recent American publications to an Arabian chemist, who lived some 900 years ago. The author of these remarks will acknowledge himself under particular obligations to the person who will inform him in what book *authentic* information respecting the name and country of this chemist, and the circumstances of the invention may be found. It is enough however for our present purpose, that it is only within the last two hundred years that it has begun to exert any considerable influence upon the character and condition of man.

Prior to experience we should have predicted that mankind might be trusted with the unrestrained use of distilled spirits, excess only being carefully guarded against, as freely and safely as with that of wine, and moralists and the Church of Christ have, until recently, regarded the abuse of them as the only evil with which they were called to contend. But the conclusion has at length been forced upon us by the results of a long and fatal experiment, fertile in the results of misery and wickedness it has produced through two successive centuries, that the use and abuse are inseparable; that we can no more hope to avoid sin and suffering if the use of distilled spirits be considered consistent with piety and virtue, than to preserve the purity of our families, if near relatives be permitted to intermarry; and that there are reasons, therefore, for proceeding in the one case very much in the same way that we do in the other.

It appears also that spirits are in no degree useful or necessary to health or happiness. It becomes established, therefore, as a *law or duty of natural religion*, that we are to have nothing to do with them, and whoever refuses to observe this law can no more claim to be considered a moral and benevolent character, than if he were to refuse his aid in arresting the progress of the small pox, the plague, or any other fatal disease that was desolating the land.

But brandy, rum, wine, ale, are all species of the same genus—intoxicating liquor; where shall we draw a line of demarkation, between what is lawful and what is unlawful? There seems to be no safer method than that of throwing ourselves back as much as possible into the condition of those holy men of old, who were moved by the Holy Ghost, and allowing in ourselves what they allowed. "Throwing ourselves back *as much as possible*:" we cannot place ourselves altogether in the same condition with them, and therefore there may be points in their conduct—there may be particulars even in the actions of Jesus Christ, considered as invested with humanity, and in that character subject to the Divine law, which it may be unsafe for us to imitate. He came, indeed, among other things, to fulfil all righteousness, to practise no needless austerities, but to furnish a pattern of perfect virtue. It is our happiness to be permitted to imitate his example, and this we may safely do in all cases *where the circumstances are the same, but not necessarily where the circumstances are different.* It is less safe to drink wine, now (I speak of mankind at large) than it was when he was upon the earth, because if we indulge in it to excess, and the fatal appetite begins to gnaw, a more powerful stimulant is at hand, and we are subjected to stronger temptations than the ancient Hebrew was. In regard to inventions, discoveries, and changes of manners that have taken place since he was upon the earth, we have only the general principles of his doctrine to guide us.

That of some of the institutions of the Deity it was designed that they should be modified to suit the circumstances of the case, the direction given in Deut. xxiii, 24, may be cited as a sufficient proof and example: "When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure, but thou shalt not put any in thy vessel." An excellent regulation this for the peasantry of an agricultural country like Judea, and one which it will be safe for us to guide ourselves by in certain times and places. But it would have made sad havoc in the vineyards about Jerusalem and other large cities, and there can be little doubt that it would have been immoral to make it a rule of action there.

The only use, however, which I would make of these re-

marks, is the following: The poor sometimes complain that the regulations of the temperance societies bear almost exclusively upon themselves; that the rich having it in their power to purchase costly wines, can, without inconvenience or sacrifice of any kind subscribe its constitution. If any Christian or patriot, willing to satisfy his less wealthy brother or fellow citizen that he desires to decline no part of a burthen, if such it be regarded, which should be borne alike by all, shall determine to abstain even from unadulterated wine, or to drink nothing but water, he is not to be accused as some of the New-York papers, if we may judge from the tone they have heretofore assumed, would be ready to accuse him—of treating his Lord and Master and his example with disrespect, and going about to establish a more perfect code of morals than that divine personage could communicate—he is on the other hand to be very highly commended. He would have Timothy for an example, of whom there is reason to believe, that for reasons depending on some peculiarities of his situation, he had determined that he would not drink wine.

Is the immense consumption of cider in the northern parts of the United States in accordance with the spirit of the direction in Prov. xxxi, 6: "Give ale unto him *that is ready to perish*, and wine *to those that be of heavy hearts?*" Physicians inform us that any stimulus, when long applied, loses in part its power over the animal frame, and therefore in diseases of debility, when the system is to be roused, they apply one stimulus until its action grows feeble and then call in another. The liquor just named is drunk so constantly and abundantly in the states where it is made, that but little excitement is produced by it; but that its proper intoxicating power in the quantity in which it is ordinarily taken into the stomach, is considerable, will be acknowledged by any one who, not having been in the practice of using it for some time, drinks as freely of it as they do who are at table with him. Can this stimulus be applied with perfect safety to the young, and would not Christian parents do well to require of their *children* that they drink nothing but water?

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